THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

JANUARY

1914

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SUBSCRIPTION PRICE:—One Dollar. Send remittance by check or money order, made payable to THE UNITARIAN ADVANCE, and addressed to any of our offices.

Office of Publication: MOUNT MORRIS, ILL.
NEW YORK, 61 East 34th Street. CHICAGO, 105 S. Dearborn Street.
SAN ANTONIO, TEXAS.

Entered as second-class matter October 2, 1913, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

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PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, BOSTON

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume IV JANUARY, 1914 Number 5

A SIGNIFICANT meeting was that held in Channing Hall, Boston, a few weeks ago, advertised as "the First Unitarian Missionary Conference." Indeed our friends of the *Congregationalist* rub their eyes a little with good-natured surprise at this strange new thing that has happened. Not that Unitarian foreign missions are absolutely new. We have had our little fling at it in Japan and India, at one time or another, and good has undoubtedly come of it. But this seems to be the first "Unitarian Missionary Conference" with official recognition, and so marks a denominational era.

Why so long in coming? Or else why due to arrive at all?

* * *

THE answer to the first question is easy, perhaps. Unitarians have been habitually timid about proselytizing, even in their own country. Their eagerness to let the world know how great and ennobling is the gospel that they share has been proverbially modest and reticent, even when neighbors are concerned; and all too laggard has been our sense of responsibility in faith to those near at hand. Moreover, our attitude toward other great world-religions is radically different from that of our orthodox neighbors. Dr. Samuel A. Eliot grieved the *Congregationalist's* reporter by the frankness with which he enunciated the difference. "We have no interest whatever," said Dr. Eliot, "in the old idea of carrying the gospel to the heathen. We do not sympathize with the motives which are behind the traditional appeal for foreign missions. . . . We do not care to invite people out of one superstition to another. We believe that the heathen have much to tell us." There is the crux of the whole matter. Buddhism, Zoroasterism, Shintooism and Mohammedism are not in our sight wicked perversions of God's holy truth; and it must be confessed that traditional Christianity has not been free from some ethical errors and spiritual obscurations which are akin to the wrong side of the great world-religions not called Christian. These world-religions have too their right and ennobling side. We would do nothing to disparage that. Where then is our proper missionary motive?

* * *

IT WAS Dr. Charles W. Eliot who brought to focus perhaps the urgency of our responsibility to foreign fields. Dr. Eliot is not a conservative or reactionary in religion. His widely distributed address on "The Religion of the Future" gave some of our orthodox friends the shock of their lives, and even made some old-time Unitarians shiver a little. Our missionary responsibility is ethical, not dogmatic, he has told us, and dynamic rather than sentimental. The liberal churches are the only churches that can do the foreign missionary work right, because they alone have the method of faith that can approach foreign religions rationally, genially, and without outrage to native self-respect. Ours are the only churches that can do the thing as it ought to be done—and ours are the only churches that are not doing it at all!

* * *

IT IS but a shallow complaisancy that leads us to say so glibly that there is so much that is noble and beautiful in the other great religions that we must curb our self-conceit from the exploit of crowding our own faiths upon them instead. One needs but to travel in certain parts of the world where populations are dense and resources abounding, to discover that there is something wrong about it all. Religion or no religion, the real things of civilization lag; human life is not as rich or as sacred as it ought to be; human opportunity is fettered and dwarfed, and the essential ideals of human progress are arrested in their development. It affects home-

life, woman's sanctity, childhood's integrity—even physical rights of hygiene and honorable comforts of living. It affects the wholesome intellectual and spiritual development of the masses of the people. Such conditions are wrong wherever they occur. To make such conditions right wherever they can be made right is the unremitting and spacious responsibility of human brotherhood everywhere, to the degree in which a higher ideal of human brotherhood has been attained. If conventional Christian missions miss the whole problem and attempt simply to substitute one superstition for another, that is too bad. But our job is not simply to make up faces at the supposed stupidity of other missionary sects, but to go in and do a few things ourselves—resolutely, eagerly, constructively, rationally, and with the biggest attainemnt of efficiency we can compass.

* * *

FOR we have the faith and we have the method peculiarly adapted to this missionary work. In the first place, we are in position frankly to cooperate with any native movement for reform and enlightenment within the local religions. Names count for nothing with us. Reformed Shintooism *is* Unitarianism; enlightened Zoroasterism *is* liberal religion; the Brahmo-Somaj is our sort of thing valorously asserting itself in the midst of a people akin to ours. We are in position to fellowship with every progressive religious movement on its own soil. But everywhere, the thing that we stand for and preach and affiliate ourselves with, is *against* the influences and powers that stand for arrested civilization, for dwarfing ethics, for the limitation of humanity's full development. Wherever that hindrance is greatest, there we have something to do. It is a responsibility of human brotherhood, of loyalty to eternal righteousness. Strange that men of the liberal faith are only beginning to discover the meaning of this—and that the "First Unitarian Missionary Conference" is dated "November 11-12, 1913."

* * *

OF COURSE the persistent argument against Unitarian foreign missions is the plea that "there is so much to do at home." And we never seem to catch up with the home job. We evade our responsibility to foreign fields in order to pay strict attention to the domestic field; and lo, what have we to brag of, here at home? Everybody else knows that zeal for foreign missions never abates zeal for home missions, but rather heightens it; that foreign missionary fervor is the best tonic for home work. The best thing that could happen for an American home church-extension campaign in our body would be a resolute campaign for Unitarian foreign missions. No practical worker in other communions that has had valid experience could have the least doubt about it.

* * *

THE essential thing involved is of course a *missionary faith;* which is a very different thing from a denominational complaisancy. A missionary faith has two characteristics: First, it is eager. It has the ardor of some things certain, and some things tremendously important, and some things tinglingly good. It is dynamically optimistic. It is impatiently glad about things worth while. Anything with a "perhaps" or an "it may be" attached to it becomes relatively unimportant. It is things with a *"must be,"* and *"ought to be"* and *"shall be"* that furnish the drive of motive. In the second place, a missionary faith weighs down with some burden of pressing responsibility. It brings robust challenge to conscience; it speaks with a clarion "voice imperative." The world is wrong because we have let it stay wrong; there is suffering in the world—social, spiritual, even physical—there is blindness, lameness, dumbness, there are aching hearts and lacerated souls in the world today which would not be there if our faith and religion, our efficient comradeship of service, were there as they ought to be. It will be our fault, at least partly, if they are there tomorrow. This sting of urgent responsibility goes with all legitimate missionary zeal, and religion is not right religion until it aches with that sting. Have Unitarians got into the way of realizing faith in this fashion? Have they got to the point where the gospel they profess seems after all quite so much worth while as this? Well, missionary faith means getting there!

THE average Unitarian church has one service in the week. Is that enough? Surely better one good service than two or three poor ones. Better have the minister focus his intellectual strength and spiritual earnestness into a single forceful utterance of a Sunday morning, than blur the vividness of his message by scattering into multiplied services of divided congregations the riches of his treasure. But of course this alternative is not always quite genuine. We actually know of men who can preach two good sermons on Sunday more easily than they can preach one; and we know of churches making the discovery that a second service, instead of dividing congregations, brings recruits. Perhaps with us the problem is to devise ways not of doing the same thing twice on the same day, but of doing two different things that are both worth while, and mutually reactive, at any rate part of the year. The liberal church may avail itself of greater flexibility than other churches in its use of Sunday evenings. It can use forum methods, class methods, popular lecture methods, or social and recreative methods, with unembarrassed conscience. Anything that is wholesome is legitimate with us. We believe that every Church should sometime in the year meet frankly its missionary responsibilities to its own community—reach out after the people not habitually gathering in the morning service. There is but one excuse on honor for any church's evasion of this responsibility. That is, that it has been honestly tried and actually proved futile; and this excuse is not valid until the thing has been tried more than once, and in more than one way. Mr. Elmer Forbes, Secretary of the Social Service department of the American Unitarian Association, has made an excellent suggestion for a week-day service. The old-fashioned prayer meeting is not for us; even the religious conference has never worked well with our churches. Literary classes and the like have their uses and sometimes succeed to most gratifying results—of their own sort. But these things lack dynamic. Mr. Forbes suggests that sometime it may become an inevitable part of every healthy church enterprise that one evening in each week the people come together for a Social Welfare conference to consider vitally the responsibilities of the church people to the problems of social betterment immediately at hand, including all rational philanthropic needs. What a rich consummation of the genuine religious motive and ideal this might be! Some day, perhaps, in some coming generation, children will be amazed to be told that there were ever dark days in the history of the church when such weekly conferences were not taken for granted as part of what churches are for—as inevitable as church music, or stained windows, or carved pulpits, or even a salaried minister, in the orderly economy of church enterprise.

* * *

MRS. PANKHURST has come to America—and she has gone away again. Neither the American government nor the American people made any stupid mistake over this visit, though the opportunities for folly were grave on either part. Mrs. Pankhurst is undoubtedly a woman of noble idealisms and consecrated spirit of service. She is heroically enlisted for what seems to her a holy cause, and we respect her spirit of self-sacrifice and devotion. Her method of urging the cause of the Equal Franchise is not that which appeals to most American women. We think that the American method of propaganda is saner and more efficient. It will "get there" sooner. And it is ethically clean and sound, and self-respecting. The whole significance of the appeal for woman's suffrage is as an ethical appeal; it is based on the conviction that woman has something to bring to public service which the service needs, and that woman has moral rights which it is unethical to deny. The great argument against woman's suffrage is the argument of brute force, and of woman's temperamental unfitness. Is the way to meet that argument the dominant English way? Is the proof that woman will get what she wants, and will use any methods within her reach to gain her ends, an effectual argument for her fitness? We are inclined to believe that to the degree in which arguments are directed to reason and conscience they are sure to arrive in the long run; while any cause seeming to win by arguments of brutality and cunning, especially in feminine

forms of brutality and cunning, and through grudging weariness of escape from accumulating exasperations is not really winning the sort of victory that brings honor or self-respect. Our English friends sometimes try to persuade us that because the men of England are different from those of America, another method of campaign is necessary there. The almost inevitable retort is that perhaps rather the women of England are different from those in this country—and by the same token not so fit for the franchise. We prefer to believe that human nature is pretty nearly the same the world over, at any rate throughout the Anglo-Saxon and Germanic parts of it, that the argument of righteousness must everywhere be the one that ultimately prevails; and that it is the misfortune of the women of England that leaders with a mistaken ideal have taken a very noble cause in charge—and are hindering its progress sadly through their mistake.

THE CHURCH AND ITS MISSIONARY MOTIVE.

The ideal motive of the church in all its missionary work may be stated in the words of Jesus "That they may have life and have it more abudantly." Primarily this impartation of more abundant life comes through contact of an awakened soul with souls not previously quickened. In this broad sense the "mission" and the "missionary" are one. One must have spiritual life in order to impart it, or to stir the latent powers of another soul. This primary motive of missionary effort any church forgets or subordinates at its peril. In practice many other elements enter into the actual motive inspiring missionary activity, making it complex rather than simple. These other elements, though lower in the scale, are legitimate, even necessary. One who has been spiritually quickened finds that quickening associated in his own experience with certain convictions, certain attitudes of heart and mind. He also finds that this quickening issues into standards of personal living and of social relations which are applicable not only to himself but also to others. Fellowship with those who have experienced the same quickening, who hold the same convictions and who cherish the same standards is for him a part of the more abundant life. The personal standard is reinforced by the group loyalty. Therefore the missionary spirit historically functions as an impulse to spread a doctrine, extend an institution, impose a ritual or social standard.

In this field lies the greatest danger and perhaps also the greatest usefulness of the church and its missionary motive. The dangers are patent—intolerance, persecution, formalism. But the gains are also great—the quickening of men's pulses, as they feel the comradeship of their fellows in striving for an ideal, the stirring of loyalty to a great movement which promises to change and transform the world life. Without this any church tends to become aristocratic and separatist—a little band of saints who despair of average humanity—or a group of the wise who despise the ignorant herd. The missionary spirit, that is, leads to a mighty belief in the spiritual capacity of the average man and seeks to enlist him in the service of the great ideals, to use him for bringing in the kingdom of God.

The missionary, then, strives to inspire individuals and also to bring them under the control of a great mastering ideal, very likely expressed in a great organization which seeks to master men through its idealisms. On the one hand, he would have the individual separate himself from his old ways and his old relations; on the other hand, he would bring him into a new fellowship, would have him enlist as a soldier to help bring in the kingdom of God, the kingdom of truth, and righteousness and love. In one aspect his effort is individualistic, in another it is distinctly social. The two influences blend in all conceivable proportions.

If we have spoken truly of the missionary motive, as it has done its work in Christendom, what conclusions are we to draw concerning its applicability to the work of our branch of the church? The Unitarian movement, growing out of a revolt from established doctrine and rituals, has laid great stress on the fullness of life that comes from freedom and from looking facts straight in the face. It has had, and has now, its great life-giving personalities and claims its share in all the great personalities of Christendom, yea, all the great personali-

ties that the world has ever known. It has largely avoided the dangers which confront the great conservative branches of the Christian church, but it has also missed some of the great impulses and enthusiasms that lie in a great institutional life. We must be true to our heritage. We must bear witness to the truth. We must still help the individual soul to be free, to follow its own heavenly vision. But if we are to do great things in the world we must also conceive our mission in terms of the social life, must find rallying cries that will unite rather than divide and, above all, together with all the churches we must ever remember that a noble life is more persuasive than a true doctrine, a great enthusiasm a more powerful dynamic than personal privilege, though that privilege bear the high name of freedom. Not to *get* life, but to *give* it, to share the best and richest that has come to us—our freedom, our faith in God and in man, our social enthusiasms—this is the missionary motive which may lead our church to a larger part in the regeneration of our time. As we yield ourselves more and more to its sway we shall find that in the giving we shall ourselves abundantly receive.

ERNEST C. SMITH.

Good People Who Do Not Go to Church

FIFTY years ago no minister of the gospel would have talked like this. No minister would have admitted that the people that did not go to church could be good people. And for the most part they were not. To stay away from church was to defy public standards of respectability and virtue—and no sensible person ever does that except for every noble or very ignoble reasons.

Doubtless a good proportion of the bad people of those days went to church, too, adding to their other sins the iniquity of hypocrisy! Only those stayed from church who had the courage of their badness—or the rare courage of convictions radically different from their neighbors.

Now we have changed all that. Alas, the multitudes of thoroughly good people, with high ideals and worthy aspirations—public-spirited, philanthropic, thoughtfully conscientious, pure, upright and clean of life—who persistently stay away from church. Why don't they come?

Let's take a breath of encouragement, first. On the whole, isn't it rather significant that in a time when the goad of superstitious terrors is practically gone and the spur of public sentiment no longer impels, and our complex modern life has so many other interests to engage men's atention that the army of good people who do go to church, and give so much of time and money to its support is still a vast one. Fifty buildings in the city where I live, erected and maintained at no small cost, are devoted exclusively to this enterprise; more than fifty trained men are paid to devote all of their time to its service. The cost-bill in money is large in its total aggregate, and the cost-bill of enterprise, self-sacrifice and devotion on the part of loyal men and women voluntarily enlisted is a big one, too.

Why do so many people still persist in going to church and paying the big church bills? That is an interesting question, too.

The ultimate answer to both questions comes easily. The great army of good people who still go to church do so because they believe its work is tremendously worth while. For the moment let us leave out of consideration the "other-worldliness" element of religion. Though some ministers hate to admit it, this is the vanishing factor in modern religious motive. Let us consider more immediate values. The church stands to emphasize the difference between Right and Wrong; between the clean life and the unclean life; between honesty and dishonesty; between selfishness and the self-sacrifice of human sympathy and love. The church stands for the insistency of the Moral Ideal. And that is superbly worth while. Some good people are eager to have a part in such an enterprise. That is their reason for going to church.

And the reason why the other good people do not go to church is because, consciously or unconsciously, they believe that the church is *not* very much

worth while. I do not mean that they question the excellency of the ideal I have just suggested. But they question the practical efficiency of the church in meeting that ideal. They tacitly believe that the churches are miserably failing to make good in their own high purpose—because they are not half trying. They believe that the thing that is actually going on in the churches of today isn't worth the price.

Let's think about that. One must admit that when one estimates the enormous amassment of capital devoted to the church enterprise and the great company of workers supported to do its work, and the tremendous amount of fuss and "busy-ness" that goes on in its behalf, one finds it easy to say that the output of achievement is mighty small interest on the huge investment.

Said the little boy who had gone to church with Grandmama, and whose restlessness prompted whispered questionings: "But, Grandmama, I can think of so many other things I might be doing that would be so much better than doing this!"

Sometimes, when I have gone to some churches, and listened to the petty and puerile dogmatisms that have engaged the preachers' attention, took measure of the trivial concerns which the church-people fussed about; when I realized that ideals of God and His relation to mankind, of pitiable method of Revelation and ignoble schemes of Salvation, which degraded rather than ennobled men's motives of life, and helped to make excuse for unrighteous human conditions and postpone the coming of a nobler social order—were the net product of their activity—and then looked abroad to note how much the world was needing consecrated service of robuster nobility, why, I have felt as that little boy felt: There are so many other things to be done in the world, so much more important than the things which these church people are concerning themselves about, why dally in the twilight reverences of their impotency?

But what then? Who is to blame for the inadequacy of the churches, where they are inadequate? A great many people, doubtless—*and chiefly the best of the good people who do not go to church!*

Think about that. Suppose that *all* the good people who considered themselves more intelligent and progressive and broad-minded than other people, should hold themselves aloof from the churches, leaving only the petty dogmatists and unprogressive dabblers in religion in control. Would the churches become more enlightened, or less enlightened? More superstitious, or less? More progressive and so more useful, or less?

I grant you that it is better to stay away from church than to go to one that stultifies your reason or degrades your sense of essentially divine things. I grant you that it is a sin and not a virtue, for the sake of social standing or family peace and comfort, or "just the habit of the thing," to contribute to the prosperity of a cause which seems to you to hinder rather than to help the world grow wiser, better, more progressive.

But if among the churches of your city you may haply find one whose ideals and faiths may seem to match your own to any reasonable degree—one that is trying to push on the progress-side of things, and has an open door to all who seek truth bravely—shall not the good people who do not go to church find their peculiar challenge there?

The church that comes nearest to your ideal of what a church ought to be *may come nearer still to realizing that ideal,* just to the degree in which you are there to help it grow that way. If it languishes where churches of the sort you do not like so well prosper—if it remains small while others grow large and fashionable, whose fault is that? Why can you criticise?

The world needs more push for righteousness, honesty, an exalting type of self-sacrificing public-spirit and human brotherhood! Never so much as now when great social issues are impending which threaten dire disturbance, is the work that *the right sort of a church* can do to help men work together for the coming of better things so tremendously needed. Whose fault shall it be if such a church is lacking, and that the churches that are miss of the high ideal?

That is an interesting question. It is our challenge to the good people in every city who do not go to church.

It is also, of course, our cordial invitation.

Bernard Shaw at the City Temple in London

THE *Christian Commonwealth* of London, which is a unique and most interesting, as well as most useful organ of the "Open Door" for liberal thought in almost every field of human interest, particularly in social justice and religion, gives this most delightful account of a visit of Bernard Shaw to London's home of liberalism, the City Temple, whose pastor is Rev. R. J. Campbell:

The greatest master of challenging ideas in the world—as Rev. R. J. Campbell described Mr. Bernard Shaw—was in his most provocative mood when lecturing on "Christian Economics" at the City Temple Literary and Debating Society last Thursday evening. He had a magnificent audience, better prepared perhaps than any other assembly in England to understand his message. But, even so, he has never spoken with greater effect or with such driving passion. More than once the audience sat still and breathless, fascinated by his quite terrifying earnestness and by the merciless vigour of his attack upon the dearest delusions and pretenses by which we buttress our self-esteem. The light, patronizing laughter with which half-educated people receive Mr. Shaw's attempts to shock and startle them out of their deadly moral complacency was not heard at the City Temple. The atmosphere was inimical to laughter. And the sight of his tall, tense figure in the pulpit, electrical in its suggestion of vital energy completely under the control of his will —even his beard of flax (to use Richard Middleton's phrase) has a peculiar quality of *liveness*—compelled a similar intensity of interest and attention from his hearers. Laxity, either of mind or body, is impossible when Mr. Shaw is speaking. Several times I looked round upon my fellow-auditors to mark the effect of his words. I saw consternated faces, hostile faces, faces which bore an expression of alarm and even of horror, but not one suggesting boredom or mere tolerance of an inexplicable perversity on the part of the speaker.

Something like consternation, tempered, perhaps, by the hope that he was not speaking seriously, greeted his opening sentence: "I must warn you at the outset that, though I am going to lecture on Christian economics, I do not profess to be a Christian." But all doubts about his sincerity withered as he proceeded to demonstrate that not merely was the remark true of himself, but of everybody else. It has always struck Mr. Shaw as extremely curious (he said) that if you ask the first ordinary Englishman you meet in the street, "Are you a great philosopher?" he will say, "Oh, no!" "Well, are you a poet?" He will give a modest cough because he has written some little things. Ask if he is a capable man of business and he will say, "I do my best." But when you ask him, "Are you a Christian?" he will say, "Of course I am a Christian; how dare you ask me such a question?" Mr. Shaw said he had never professed to be a Christian; that was too large an order for him. He was by profession mainly a dramatist or playwright, and therefore had no religion whatever in the sectarian sense. In this his position was curiously like that of Jesus himself, who seemed to have been regarded by all the sects as a person of no religion.

Christian economics do not really concern us very much until we have begun to make up our minds to introduce Christianity into the world. All our existing civilizations are elaborate organzations for the prevention of Christianity. Our police and soldiers, all our coercive forces, profess to prevent murder and theft, but they do not; they do not profess to prevent Christianity, but they do. The entire social order as we have it at present is anti-Christian. Dealing with the question, What is Christianity? Mr. Shaw spoke first of Rev. R. J. Campbell's contribution to our religious consciousness; he has restored Jesus, rescued him from the region of fable and legend, and presented him as a credible historical character. The other thing Mr. Campbell has done is perhaps a little more startling; he has made us conscious in the face of the general conviction that Jesus was the first Christian, that he was the last Christian. Christianity was a growing thing which was finally suppressed by the crucifixion.

The crucifixion was a great political success. It seems to have absolutely destroyed Christianity. It was meant to do so by the Jews with the assistance of the Romans. Many people are under the monstrous delusion that Christianity has been flourishing ever since. It is quite true that people after that time called themselves Christians, but as a matter of fact if you go back to the early church you discover that the religion which called itself Christian was in no sense peculiarly Christian at all. It embodied beliefs that were really superstitious. It embodied the idea of the atonement, the idea that you might get rid of your sin by shifting it on to innocent shoulders. That is clearly a doctrine in no way especially characteristic of Christianity. It is an extremely comforting belief if you have a lot of guilt upon your conscience.

It seems to Mr. Shaw that we must get rid of that belief in order to make people bear their full share of moral responsibility. He wanted to destroy the hope in every human soul that we could possibly shift our responsibility for guilt on any sacrifice whatever. Coming to the middle ages, there was a religion which also called itself Christian. It was a very fine thing in its way, a very inspiring thing, which produced some of the best works of art in the world. At its best it was a religion of chivalry. But it was tainted with the old notion of sacrifice. It was not Christian. One of the things it never did was to overcome the fear of death. Death is the last enemy to be overcome, and we have not overcome it even yet.

All religions were finally wiped out by modern commercialism, which destroyed every pretense of religion. From the moment that commercialism comes into full swing, anything like a genuine Christian religion vanishes. After that time we have wars, for instance, which are no longer even chivalrous.

Having thus cleared the field of all rivals, Mr. Shaw proceeded to develop the doctrines he was prepared to call Christian. He recognized three main things—We have to give up the idea of revenge and punishment completely and entirely. We have to judge not, that we be not judged. We have to stop putting people into prison who rob and murder; we have to stop scolding and complaining and writing to the "Times." Mr. Shaw met the laughter which greeted this declaration by retorting severely, "I am glad you take it in such a light-hearted way." The audience became less light-hearted as he proceeded to impose a still loftier and more exacting ideal. We shall, he said, have to take no thought for the morrow what we shall eat and drink; that means we shall have to go in for communism. We have brought the necessity of taking thought for the morrow to such a pitch that very few of us are able to take thought for anything else. And we shall have to adopt the gerat Christian doctrine which has been recently called the immanence of God.

That also is a rather difficult thing to face, because God is in rather a peculiar position; he is a person who cannot be insured. God has to stand by his mistakes. (Those who are familiar with Mr. Shaw's theory of the universe knew that when he here used the word "God" he meant what he calls "the life force," not the Christian conception of the Deity.) If we make mistakes we can to some extent get out of the consequences by insurance, but the mistakes of God cannot be insured against; if he makes mistakes—and he evidently makes a good many—those mistakes are absolutely irremediable. And when we adopt this doctrine that God is within us, every mistake we make becomes in magnitude practically like a mistake of God. With tremendous force Mr. Shaw made this aspect of his theme a living and terrible responsibility—to make this God within us a sane and very intelligent God. If we could imagine what it would mean if the Director of the Universe went mad, or became wicked, we should begin to understand what is wrong with the world at present. Jesus was always going back to the fact that the son of man was the son of God. He was allowed to preach many other things, but the moment he got on that point the Jews generally stoned him; and they did it because some dim understanding of the meaning of that tremendous doctrine was present to their minds.

Before passing to deal more fully with his specific subject, Mr. Shaw made the quite startling, and, when one reflects

upon it, the profoundly true, observation that if we get rid of revenge and punishment we shall make the position of the evil-doer even more terrible than it is now. At the present time, when a man is punished for his wrongdoing, we wipe it off the slate. A man can steal, and at the end of three months he is an honest man! Once get rid of the idea of retribution and evil-doers would go about the world absolutely seeking punishment. By taking no thought for the morrow, he went on, we are committed to communism. One consequence of the doctrine of the immanence of God will be that we shall realize we are members one of another. There will be no further question of personal and private property. The welfare of one will mean the welfare of all the rest. You cannot have people starving in a Christian country unless everybody is starving. So long as there is food the food has got to go round. The weak point of communism is that it does not give the consumer any control over production. If all the things that are produced are thrown into the common stock, and everybody comes to take what they want, the result might be that everybody will not find what they want. The only way is to give everybody an equal income. The wonderfully beneficent invention of money makes this possible. When people say that money is the root of all evil they mean either that other people have too much or they themselves have too little. Simple communism is supply without demand—we have no control of supply. True communism will mean that everybody will have an exactly equal income. The income will not be the price of a man. In a Christian state a man being a part of God is infinitely valuable; you cannot buy that little organization in which there is a little bit of God. Equality of income will stop that horrible prostitution of humanity. What we have now is not distribution of income in any sense; it is simple plunder, and nothing else. Mr. Shaw illustrated the effect of equality of income upon the administration of justice and in politics, and then dealt with the physiological argument for his assertion that all incomes should be equal. We are, he said, a very poor lot of people: we are not good looking. He apologized for being personal, but insisted that we are not good looking; we are not healthy, we are not strong. But the moment we begin to talk about the better sort of men we have to ask ourselves what sort of man we want to create. There is nothing for us to trust to for the production of a better type of man than the divine spark within us. Love is the only mortal thing we have to trust to in breeding the human race. . . . The only hope for improving the human race is by widening the area of sexual selection, so that every young man and maid would be able to go over the length and breadth of the land, and, when they fall in love, would be able to marry—this again points to the need for equality of income. The final passages in Mr. Shaw's lecture were a blazing denunciation of the anti-Liberal crimes perpetrated by authority in different parts of the world in proof of his assertion that precisely at the time when we are moving forward in matters of social organization, on the moral side of democratic government we are going back. A democracy without religion, without the things which he had shown to be the real essence of Christianity, would be a thing so terrible to encounter that one has really to run away from the temptation to be mechanically optimistic. There is no hope for us in economic Socialism or in anything else unless we develop our spiritual life. If we do not it will be a very bad thing for this country; it will be a very bad thing for us; it will mean the wreck of another civilization.

Mr. Campbell's words at the close of the lecture, and the nature of the questions put by the audience to Mr. Shaw, were a striking evidence of the depths which had been stirred by the passionate earnestness of his final warning.

IMMANENCE.

I come in the litle things,
Saith the Lord:
Yea! on the glancing wings
Of eager birds, the softly pattering feet
Of furred and gentle beasts, I come to meet
Your hard and wayward heart. In brown, bright eyes
That peep from out the brake, I stand confest,
On every nest
Where feathery Patience is content to brood
And leaves her pleasure for the high emprise
Of motherhood—
There doth my Godhead rest.

—From *"Immanence: A Book of Verses," by Evelyn Underhill. (Dent.)*

The Modern Church and Social Justice

Conducted by Rev. John Haynes Holmes.

POVERTY IN ENGLISH CITIES.

I.

WHEN I sailed away for England, last June, I was determined in my own mind to see something of the notorious poverty of English cities at close range, even though I saw nothing else. Cathedrals, museums, art galleries, the birthplaces and homes and graves of famous men, were of prime importance and interest, of course; but these I was resolved should give place, if need be, to an examination of the slums of Glasgow, Liverpool and London. Better the living facts of the day, I thought, than the dead memorials of yesterday!

As it happened, I did not have to wait even a single day for my first sight of English poverty, or organize any exploring expedition to discover it. The monstrous horror was thrust upon my attention almost immediately upon my arrival, and at a place and time when I least expected it.

I landed in Liverpool at half-past five o'clock in the afternoon of July 2nd. The formalities of the English customs were easily and quickly attended to, and a short ride in the 'bus brought me to my hotel a few minutes after six. Already eager to get my first look at England, I immediately proposed to a friend, who chanced to be with me, that we should take a short stroll before dinner; and after depositing our baggage and securing a hasty wash-up, we hastened on to the streets in order to take full advantage of the bright light of an English evening. Our hotel was located just at the center of the city, in the famous St. George's Square. Here was the great Town Hall, with its massive walls, fronted by rows of impressive columns—the little park with its statues of Queen Victoria, Prince Albert, Gladstone, Disraeli, and other notables—the public library—the art gallery—and the towering Nelson monument—all in all, a superb civic centre, laid out by some prophetic municipal administration before the day of civic centres. My friend and I walked slowly about, examining the buildings and statues, reading the inscriptions, and looking at the people, when suddenly my eye was caught by a street sign, reading "Mill Hill."

"Hold on a minute," I said, "that name sounds familiar. There's a Mill Hill Unitarian church somewhere in this country. Perhaps it's right here in this street. Let's go and see!"

No sooner said than done! We turned off the public square, with its splendid buildings, busy hotels and hurrying crowds, and walked up this street called "Mill Hill"; and we had not gone a half-block, when I met "My Lady Poverty" face to face! Kneeling in the muddy gutter, trying to tie up a rude bundle of boards and sticks which she had collected somewhere and which had evidently just fallen apart, was a young girl, sixteen or perhaps eighteen years of age. Her features, it seemed to me, had all the elements of great natural beauty, but her sallow complexion, dirt-smeared cheeks, ugly teeth, tired eyes, and matted and tumbled hair, now robbed her of every claim in this direction. Wrapped around her limbs was a great piece of burlap, bound at the waist with a rope and thus made to do duty as a skirt. The upper part of her body had no covering but a thin and badly torn blouse, which hung loosely at the neck and exposed both breasts. On her feet were heavy men's shoes, unmated, and having all the appearance of having been snatched from some ash-heap. I stopped in sheer astonishment at seeing such a pitiful spectre of rags and dirt within a few steps of the very centre of the city's life, and must have been guilty of staring most outrageously. But the poor girl paid no attention. She yanked and pulled at her bundle of wood, reviled a couple of urchins who turned to snatch some sticks, and then, the rope secured, swung her burden upon her stooping shoulders and went shuffling and stumbling on her way. We followed a few rods, looking for our church, but found very speedily that we were getting into the unknown wilds of a Liverpool slum, and feeling sure that no Unitarian church could be planted in such a place, abandoned our quest and returned.

This instance of poverty made a deeper impression upon me than anything that I saw in my later observations in English cities—partly, I suppose, because it constituted my first view of the phenomenon, partly because it came upon me so early and in so unexpected a fashion, and partly because it was incarnated in the figure of so young and fair a girl. I soon discovered, however, that this sight was not to be regarded in any sense as exceptional, but as strictly typical; for wherever I went, I kept my eyes open and made more or less careful investigations, and thus came face to face with the real facts of English poverty. On my third day in Liverpool, for example, I took an automobile and toured the city. After seeing the docks, the fine residential sections, the churches, the unfinished cathedral, the parks, the botanical gardens, the exposition grounds, etc., I turned to my chauffeur, and said, "Now that we've seen this side of the city, let's see the other side for a few moments." At first he didn't seem to understand, and remained still mystified when I informed him that it was my desire to see the very worst quarters of Liverpool—the places where the poorest and vilest of the city's denizens had their habitations. After some time and considerable argument, however, I succeeded in convincing him that I was in my right mind and actually knew what I wanted, and then he entered into the situation with a right good will. Away we went toward the river, and before many moments we found ourselves in a tangle of dirty streets and dark alleys, running through lanes just wide enough from curb to curb to allow the automobile to pass, flitting by long lines of low, stone houses, with doors opening everywhere into loathsome passage-ways, and gazing at swarms of the ugliest women and the raggedest and dirtiest children I have ever seen. Judging from the excitement created by our passing, an automobile had never entered this hidden byway before. Windows and doors were crowded as we passed, and more than one old hag reviled us, and, pointing at the children, dared us to run over them. I tremble to think what might have happened had we been so unfortunate as to strike one of the little waifs. All through these districts, said my chauffeur, lived the dockers, and longshoremen, and wharfrats of the city, who constituted the poorest and most abandoned element of the population. Here raged the great dock-riots of some two or three years ago. No policeman had entered these streets alone at night-time for years, it being the regular custom for the officers to walk in these sections two by two, and, in case of trouble, to stand back to back. In answer to my inquiries as to rents, my guide laughed and said that rent-collectors were "scarce articles" in these houses, and that owners were glad to take anything that was offered. Later inquiries in London cast some doubts upon this last statement from the standpoint of technical accuracy, but confirmed its general truth as a vivid characterization of the situation in these slums.

This was a decidedly hasty and distant study of Liverpool conditions. In other cities, however, I approached a little nearer to the mouth of the pit, and in some cases went in. Thus in Glasgow, I spent three hours, on a pleasant Sunday afternoon, wandering through the districts adjacent to Bailie Nicol Jarvie's "cathedral"; and remember being particularly impressed by the hundreds of little mothers—and little fathers, too!—all carrying their heavy burdens in the cleverest sling arrangement, made out of the peculiarly mysterious windings of tattered shawls, that I had ever seen, and also by the sight of a youngish woman hurrying along with a baby on one arm and a large bundle of some kind on the other, and *with legs and feet absolutely bare!* In Edinburgh, I strolled four times up and down the Canongate, penetrated the curious little closes, or wynds, leading off of this historic thoroughfare, and more than once entered a few of the homes, or dens, therein. In Leeds, I rode and walked through the indescribable monotony of the streets inhabited by the factory-workers of the city—row upon row of houses, mile upon mile of pavements, doors, windows, roofs, steps, all just alike as far as I could see. In Portsmouth, I made a thorough inspection, under the guidance of one of the city Board of Guardians, of the Work House, which is a combination of poorhouse, prison, old people's home, hospital, tuberculosis sanatorium,

insane asylum, all in one, and saw among other things how the English people, under the present Poor Law, take care of the destitute and economically helpless.

In London, however, I feel that I came nearer "the real thing," if I may so express it, than in any other place. The famous Whitechapel district, was, of course, my field of investigation. Here I wandered about, without regard to place or direction—getting hopelessly lost, but always finding myself again, like some forest wanderer, by watching the movements of the sun—standing on street corners, walking into houses, looking into saloons which were never far away—talking now and then with a casual passer-by, and getting many a helpful suggestion from an occasional "bobby"—entering at last into Toynbee Hall, to chat with a friendly worker about the general problems in the district, and to lament over the death of Canon Barnet, then just two weeks past. It all seemed to me much like a vision, or a dream, or a page out of Dickens or Besant or Wilkie Collins; but a hasty glance into the face of a drunken loafer, or a haggard woman, or a filthy child, brought me back quickly enough to reality, and showed that here was life in its most primitive and elemental form.

Thus did I look about me and make my explorations, as I went from city to city. Some particular sights which chanced to come into my range of vision, like that scene on my first day in Liverpool, I shall never be able to forget.

Thus I recall what I saw from my hotel window on my first night in Glasgow. I had arrived after midnight, and gone at once to the Queen's Hotel, which fronts on the beautiful park in which stands the tall shaft in memory of Sir Walter Scott. After preparing for bed, I opened my window to let in the fresh air of the cold, clear night, and had my gaze immediately caught by a little group in the park, sitting on a bench under the glare of an electric street-lamp. In the center was a woman, wrapped tightly in a shawl, and holding in her arms what seemed to be a bundle but which I presumed to be a baby. At her knees were two children, little tots. leaning or sleeping against her as though tired by much walking. I watched them for a little time, and then went to bed. I was too tired after a long railroad journey to sleep, however, and twice in the course of the next half hour or so I went to the window again, and both times saw the same group almost motionless save for the restlessness of the children. When I arose late the next morning, they were gone—where, to what end, for what purpose, I could only guess!

Then I think of the day when I had an hour and a half to spend between trains in Stirling. This was just the time, I said to myself, to see the Castle, with which I had become acquainted in my boyhood through the thrilling pages of Jane Porter's "Scottish Chiefs." So off I went, having no idea where I was going, save that I must seek the high ground. Before I had gone many blocks, I found myself in the slums. Pausing a moment to look about me, I saw in the gutter, a few feet down a side-street, a peculiar object, which looked more like a great bag than anything else of which I could think. I went up to it, mostly out of idle curiosity, and suddenly was shocked to discover that it was a woman. There she lay all in a heap, a corpse so far as I could see, but a large whiskey bottle clutched tightly in her right hand suggested another explanation of her fate. Her clothing was in an indescribable condition, her great mass of reddish hair, matted and dirty, was tumbled about her neck; and, worst of all, a great tide of vomit was spewing over her blouse into the street. And all around were men and women passing, and children playing, and nobody, so far as I could see, paying any more attention to her than if she were one of the cobblestones of the pavement!

And then there was the morning at Whitechapel in London when all the peddlers were out, and the streets were thronged with haggling buyers. Here were long rows of open push-carts, laden with the rottenest meat, fish and vegetables that ever offended a sensitive nose, and watched by vigilant owners. Here were a thousand expostulating females, pawing over the filthy stuff with hungry eyes and talon-like fingers, and bartering for every last fraction of an ounce that their pennies and ha'pennies could buy. Here were little children,

foraging about under the carts with the dogs and cats, and devouring greedily any chance scrap of decayed fish or stinking meat that fell into the street. Out of all the remembered confusion of this scene, there emerges one picture which is far more pathetic than disgusting, if there be any relative grades of pathos and disgust in this panorama. Bending over a rickety cart, loaded with little pieces of kindling wood, was an old woman, with perhaps a half dozen sticks in her hand. She was clamoring lustily for what I assumed to be one more stick in return for her penny. But so far as I could see, as I sauntered by, her plea was in vain!—Why talk about the struggle in the jungle being over—or the law of tooth and claw being obsolete? There are millions of people in this world, who are forced by the fight of survival to be as ravenous as any beast that ever roved abroad in quest of helpless prey—and these whom I saw here in Whitechapel were some of them, God help them!

Such are a few of the more vivid scenes that come to my mind as I think of what I saw of the poverty in English cities. And behind such episodes as these is of course the monotony of dirty streets, ugly walls, airless and sunless houses, which constitutes the background of a slum the world around. And what are my impressions of it all, now that I have left the particular sights and sounds—and smells!—behind me, and have had time to generalize? What is the problem of English poverty? How does it compare with poverty in America? And how are the English meeting the problem, if at all? These questions, and others like them, I have to answer in the second and concluding part of this article.

THE OLD AND THE NEW PHILOSOPHY.

There are today two philosophies, one of which is the traditional or fashionable philosophy in which is a survival of the faiths and theories of the fathers. And this philosophy, which professes to give an assurance of "God, freedom and immortality" largely prevails in literature and religion, in the schools and in the churches. So much so that Bernard Shaw thought that America in philosophy was "one hundred years behind the times."

But there is even in the churches and especially in the Unitarian church (whose ideas after a time melt down into the minds of the people) another philosophy, which is the expression of the faith, the aspiration, the hopes, the thoughts and discoveries of the younger men, that is, of those who have retained the open mind. The old philosophy must cling to some shreds of authority, some "eternal verities" or beliefs enshrined in a book or some infallible person, but the new philosophy cuts every thread of authority or infallibility and believes only in those laws and discoveries which have their basis in science and experience.

This means, of course, that helpful conduct, personal integrity, stands higher than any imaginary essences; and nature, as Emerson said, is manifested as use and beauty, and in this new aspect the old sense of sin has passed away forever.

To understand oneself and life is the new, the scientific method of salvation; to elude oneself and appropriate salvation from the merits of another is the old method of salvation or philosophy.

In the old philosophy the future was as well known as the past, but in the new, the future is unknown—unknown even to God. An infinitely perfect God becomes infinitely insipid.

M. Bergson supposed he had "killed" the human intellect, and had shown a private intuition in the hearts of uneducated men that would be a substitute for it, and in this he has been followed by thousands of ministers; but the human intellect seems to be still very much alive, and the feeling is spreading, that in the intellect, the affections and the aspirations do we really exist as men, and that we cannot ignore any one of these departments of our nature.

JAMES G. TOWNSEND.

Jamestown, N. Y.

"The greatest realities of life are also the greatest realities of religion. What counts for most in the former should be given the greatest place and consideration in the latter. The greatest realities of life are joy, peace, strength, character. These should also be the things most real in religion."

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

PRACTICAL SUGGESTIONS.

Dec. 5, 1913.

Mr. Emerson P. Harris,
16 Rockledge Rd., Montclair, N. J.

Dear Sir:

Each month I read with a great deal of interest, pleasure and, I hope, benefit, your articles on "Church Efficiency," and am particularly interested in the December article relative to having a rally week, and special advertising done in various ways.

Here in Dallas we have a church that is growing, but not very rapidly. At least I do not think it is making the progress that could be secured if we were more aggressive. We have only in the last year moved into our new building, centrally located and on a street car line, but there is very little advertising or great effort made to get new members, other than possibly notices sometimes being sent out by the church secretary, and about once every three or four weeks an extract from a sermon being published in the daily paper.

When we consider what the Unitarian fellowship stands for, and that we are at all times searchers for truth from whatever historic source, and wish to foldow the truth wherever it may lead us, no matter whether the road is an entirely new one or never having been traveled before, that we should all get very busy and let the other fellow know something about our aims and ambitions. It seems that the churches of the North and East are more aggressive and do more advertising, and no doubt there is good reason to account for this as they are older and more firmly established, and have a larger field to draw from. At the same time, even in Greater New York with its millions of people, as noted in the December ADVANCE, the attendance at the Unitarian churches is really very small.

I want to see what can be done here as regards a more systematic campaign in reaching the people, including some advertising, if it can be done; and if it is not too much trouble would be very glad if you could send me copies of some of the advertising that goes into your local press; also copies or samples of any post cards or notices that have been used. Likewise, anything else that you may have on hand or can have time to touch on I shall of course be very glad to receive.

As stated before, our church is now in new quarters, well located, being not more than a half dozen blocks from the business section, and we feel fortunate in having the services of so intelligent, broad minded and well equipped man as Mr. ———.

Assuring you in advance of my appreciation of any information or data along the lines of legitimate church advertising, I am Yours truly,

———————.

Dec. 15, 1913.

If you could collect and organize a fair sized group of men and women in your church who have the consciousness that you have of the mission of the Unitarian church and who feels as you do about extending its work, the aims you have in view could hardly fail to be accomplished. A way would be found. The program to be followed is so different in different churches that it is impossible to give anything like a definite plan. About all that can be done is to recall certain principles implied in an aggressive program.

The first and most important thing is to have an appreciation like yours of the value of the message and work of the church and the obligation on the part of the membership to see that a program is carried out which is worthy of this message and mission. When members are imbued with this spirit they will soon overcome the diffidence which most of us feel about inviting our friends and neighbors to join us in the work. When

we get to feel that we are enjoying privileges and opportunities which some of our neighbors and friends would value if they knew, we are in a position, each one of us, to become missionaries and to bring such printing into our work as the local conditions call for and justify.

A rally Sunday or rally month can hardly fail to be worth while if well thought out and then carried out with enthusiasm. How the program shall be shaped up will depend first upon the aims and methods of the church, and second upon local conditions as to how the invitation is to be extended. The sermon or sermons should be such as to indicate the ideals of the church. The subjects should be so worded as to appeal to the reader. It is better to put the subject of the sermon into the language of the people aimed at, than to quote a text which is vague or indefinite. The very statement of a subject indicates the attitude of the minister towards life.

The church is a larger home and nothing should be omitted that will give it the air of homelikeness. A fire on the hearth, two or three chairs which look really as though they were made to sit in, flowers and the many little touches which the women know so much about and we men know only how they feel.

The invitations again depend upon circumstances. A sort of endless chain of telephoning works well sometimes. A calling campaign in which those who are on the fringe of your following and others whom, for one reason or another, you feel free to include.

It is an easy matter to waste money in display advertising, and such publicity will only be found profitable when a suitable proportion of the readers of the medium used could possibly be reached. For instance, if the church were so situated geographically, and the readers so made up as to nationality that only a small percentage could possibly be respon-

(This space is used for an illustration of the church.)

Here Let All Services That Make Home Beautiful Be Fostered.

Unity Church

"To love we dedicate it. To the kind face, the tender word, the self-forgotten deed; to the forgiveness and the charity which never faileth; to the bearing of each other's burdens, the remembering of those who are bound as bound with them, the love of every unloved creature, the joining of hands in holy purposes, let us strive henceforth to dedicate this church."

"LET THERE BE LIGHT"

will be the subject of Mr. Wiers' sermon Sunday morning at 11 o'clock.

THE CITIZENS OF TOMORROW

Unity Graded Sunday School meets at 9:45. Bible Union or Blakeslee Lessons. Primary Department of three classes. Intermediate Department of ten classes. Senior Department with Young People's Class and Conversation Class for adults. Moral and Religious Training.

"TALKS ON BUSINESS"

Men's Club Smoker Tuesday, at 8 o'clock. Personal experiences of the members in their lines of work. Intimate, human, fascinating, instructive.

NOT AUTHORITY FOR TRUTH, BUT TRUTH FOR AUTHORITY.
THE TRUTH SHALL MAKE YOU FREE.

sive to the appeal, only a very low rate for space would justify regular display advertising.

You suggest the sending of some of the advertisements used by the Montclair church. Sorry we have not these. However, the last Saturday advertisement is given below without the picture of the church which the advertisement contained. The announcement of the church in display form (this week 4½ inches wide by 5 inches high) occupies the top of the two columns containing church notices each Saturday in our leading paper

An excellent plan is to make up a mailing list of people who are most likely to be responsive to our message, and then send post cards, leaflets, circular letters, etc., calling attention to the features of the church work which have the largest appeal and also setting forth the purpose and work of the church. Such a list to be the very best should be the result of a personal canvass. But where this cannot be done a list can be made by taking either the city directory or telephone book and, so far as possible, eliminating useless names. This can be done in some cases by getting the lists of members of other churches and erasing their names, and in some cases the locality in which people live would indicate that they could not be reached, as, for instance, those speaking a different language.

Another way to make a list is to take the members of certain clubs and societies whose aims are such as to indicate a broad outlook or altruistic attitude of mind or for some other reason are regarded as people to whom our message would make an appeal. To this could be added the acquaintances of present members and, in fact, a limited list to be reached by mimeograph or some such duplicating process, a list of the acquaintances of present members is desirable. I recall helping to compile a list of this kind some twenty years ago at Dunkirk, New York. We had a large committee living in different parts of the city and went through the city directory and reduced the names to perhaps 500 in a population of some three thousand families. A mimeographed letter sent to this list resulted in filling our auditorium, the expense was slight, and the plate collection from the extra people attracted more than paid expenses.

The circular letter sent to these lists with other literature should, to some extent, be arranged in logical order to have cumulative interest; the first being more general and the last being very specific in the invitation to attend and take part. We are all usually too diffident about directly inviting people to come and join us. As the sales manager would say, we work up good will and interest but fail to get the signature to the contract.

An inexpensive means of reaching people is to let each member of an attendance committee have regular postal cards on which is printed something like this.

———————, 1914.

Mr. Jones' sermon next Sunday at 11 o'clock at Unity Church will be on ———. Hope you will attend

Yours truly,

———————.

This to be signed by the member of the attendance committee who sends it out to his or her acquaintance. Mr. Weatherly of Lincoln, Nebraska, puts some general message on the back of the card and this invitation on the address side. Of course the bulletin board in front of the church is an inexpensive medium, and is often effective. It should bear some suitable motto or extract the first two or three days of the week, and the balance of the week the minister's subject. If this is well attended to people will involuntarily get the habit of reading it as they pass the church. The sending to the local papers of news items about the church if these are legitimate news and not trivial, things which indicate the real doings of the church, are good news matter and are generally so regarded by the local editors of the best papers. Extracts from sermons are good, but six lines about a meeting that is yet to be, are worth more than six inches about what has been.

The question of news items suggests the question of church activities. We are coming more and more to feel that the church is not only to quicken the inner and higher life, but to provide expression of this life.

People are often reminded of Unity Church in Montclair when they hear the name of the Co-operative Store, playground, lectures in the public schools and various other activities including moving pictures, which the church has been instrumental in promoting.

The Meaning of the Woman Movement

By J. E. Williams,

Streator, Illinois.

WHAT is the meaning of the woman movement?

A recent criticism of the militant suffragettes has brought me a challenge to answer this question.

My only hesitation in answering is the difficulty of dealing with so large a question in so short a space.

Let me begin by saying what it is not.

It is not primarily a movement for getting votes for women. It is not, as some of its votaries think, a movement for political reform, for abolishing white slavery, the drink traffic, and the many social vices which women instinctively abhor. The suffrage cry is raised because every great social movement must have some flag, some battle cry, around which to rally, and "votes for women" is the alluring catch word which the Time Spirit has invented to concentrate the feminist force of the day in its service.

But "votes for women" is not the chief aim and end of the movement. It is only a symptom, an expedient, a rallying point. Perhaps neither as good as claimed by its friends, nor as bad as feared by its foes; but certainly, in any case, only an incident in that great social wave which we recognize as the woman movement.

What, then, is the essential significance of the movement?

On its negative side it is a protest against the making of sex the chief criterion of success for one-half the human race.

It is a protest against being limited to sex charm, sex power, sex development as the central interest in the life of woman.

Woman looks out on the world and sees that a man's interests are manifold, that while for a time sex interest may hold a prominent place in his scheme of life yet in the long run it is only an incident, and his major activities are, in the main, non-sexical. The big things with him are business, politics, worldly success, intellectual achievement, war, patriotism, glory, and the like; while for her there is no road to success except by pleasing a man, and marrying him—if she can.

Hers is power by proxy. Hence the cultivation of the siren arts, the craze for costume, cosmetics, beauty—natural if she can, artificial if she must. Hence the over-emphasis of sex, the accentuation of bust and figure, the allurement of dress that most discloses when it pretends to conceal, the charm, the witchery, the fascination of voice, word, pose and act, and all dominated by the one insistent note—the note of sex.

Worse than all is the tragedy it makes of age. How she clings to the shreds of her youth when Time relentlessly robs her of color, line, and figure; when wrinkles furrow the dimpled cheek; when brightness flies from the eye, and when bust and limb shrink or become obese.

The rules of the game allow her but one trump—sex charm. Is it any wonder she cheats when age deprives her of her only card? Such pitiful cheatery it is too! as if one tried to pass off a deuce as an ace. It deceives nobody, and the indulgent smile while the judicious grieve, and the wise ask: Why can't the rules of the game be changed so as to give to woman as many cards as a man?

But it may be asked: Is not motherhood an adequate career for women?

I once heard Edward Howard Griggs say that one of the pathetic experiences in his work is lecturing to large audiences of middle-aged women, hungry and eagerly straining to get some new interest in life. In the east, especially, he speaks to thousands of past mothers, whose children are grown up and settled, whose lives are empty, and who crave some activity to fill them with interest. They have twenty or thirty years of life, and they want to use it. The career of sex interest, for which their early training fitted them, is closed forever. They have developed no capacity for other interests, and they embrace greedily any fad or excitement

that promises to satisfy their soul hunger. What are they to do with the power that remains?

What answer has society to the middle-aged woman whose children are grown up?

The knitting needle, and a rocking chair in the chimney corner of son or daughter will no longer suffice. With plenty of life, with ripe experience, and abundant power to serve, she declines to efface herself and become a fireside cipher. Graduated from motherhood, she is ready for another career.

And what of the woman who never had a chance to be a mother?

Perhaps, with abundant sex charm, she declined to accept what the chance of the matrimonial market brought to her door.

Or perhaps stinted by Mother Nature of those outward charms which attract men, she has had to go through life unasked, her heart hungry for affection, aching with tenderness for the child who never got a chance to be born; and, shame on us! bearing the reproach of spinsterhood, which our rules forbid her escaping from by baring her heart to the man she loves—and who, perhaps, shyly loves her.

And the alarming host of the unmarried driven to celibracy by the stress of modern economic and social conditions. What of the millions of working women, hurried to factory and shop, because the cost of high living has discouraged the young men from matrimony? What has the independent Fanny in "Hindle Wakes" in common with the old world idea of the sphere of women? What light, sinister or prophetic, does her type throw on the sex problem?

Here we are touching issues too deep for a cursory probe. Public conscience, though amazingly toughened by discussion of eugenics, is still too sensitive to face the logic of "Hindle Wakes." The grim fact may have to work its way unheeded for many a day before our averted eyes will dare to look at it. But the woman question is shot all through with such issues as these, and consciously or sub-consciously, all these questions and hunger are motivating the woman movement of today.

It is clear that the real issues of the movement are more far reaching than "votes for women," although the suffrage may be used as an entering wedge for that larger opportunity of life which women, knowingly or unknowingly, desire. In themselves votes may be a disappointment after they are secured, but for the awakening of a new consciousness, the creation of a new solidarity, the suffrage agitation may be as indispensable as it is inevitable.

Have I given any hint of the meaning of the woman movement?

Broken and dim I fear, but all the limits of space permit. I will end by saying it means to remove the overemphasis from sex, and thus promote more sane, healthy and happy relations between men and women. It means to open larger opportunities for women, to develop latent powers and interest, to release them from old sex limitations, to make them whole and human; not less devoted wives and mothers, but more, because of larger experience, sympathy and knowledge.

And finally the woman movement will fail of its end unless it makes woman's life richer, more full of resources, and thereby more full of service and power; unless, too, it makes of her old age a joy and a glory, a thing not to be concealed but to be honored and loved, the last act of a drama of ever augmenting interest until the curtain falls on a splendid close—not a tragedy but a triumph.

THE HEAVEN-SENT.

By Grace Schoettler.

There pass unrecognized, among us here,
With our dull eyes,
Rare visitors from some far shining sphere,
Beyond the skies.
They wear the earth-garb of our earthly kind,
And live and toil and suffer, undivined,
Till in some hour of sorest need,
The veil is rent!

Above our agony, a radiant form
Of pity bends,
Whose touch hath help and rescue from the storm,
Where pain contends;
Whose love knows well the way of sweet release.
And gently leads to that still land of peace,
Known but to these, in very deed,
The heaven-sent!

Buda, Ill.

SECOND SOCIAL SERVICE CONFERENCE, DECEMBER 3 AND 4, 1913.

The second social service conference, under the auspices of the Department of Social and Public Service of the American Unitarian Association, was held in Boston on Wednesday and Thursday, December 3rd and 4th. The day sessions were held in Channing Hall and the evening session in the vestry of Arlington Street Church. The program included a rather unusual number of strong speakers and awakened much interest. A very considerable percentage of the attendance was from the membership of other denominations, naturally enough, for churches of every name have been affected by the new enthusiasm for social service.

The four sessions of the conference were devoted respectively to the social mission of the church, the immigration question, the church at work, and the church in the community. The first speaker, who sounded the keynote to all the addresses and discussions, was Mr. Charles Stelzle who was secretary for so many years of the Social Service Bureau of the Presbyterian Church in America. He has long been known as one of the most forcible speakers in the field of labor, sociology and religion, and his address was a ringing call to the churches to heed the appeals and the demands of the new time. One reason, in his judgment, why church growth in the United States seems to be about stationary is that it does not carry into its business the enthusiasm and devotion which its cause deserves. He illustrates his point by a reference to the methods employed by the Socialists in Milwaukee in their active propaganda. During one campaign three hundred members of the party were accustomed to leave their homes at five o'clock in the morning and visit every house in the city. Wherever they found a newspaper lying on the front doorstep they inserted a socialist handbill or tract, and where there was no paper they sliped it under the front door. It is with some such enthusiasm and devotion that the churches must carry forward their work if they are to meet successfully the problems and demands which are being made upon them.

In a program in which every address was of so high an order it is difficult to avoid speaking of them all, but mention at least should be made of two others, that by Mr. George W. Tupper on "The Church and the New American," and that by Rev. Paul Moore Strayer on "The Church and the City." Mr. Tupper is the secretary of the Immigration Department of the Young Men's Christian Associations of Massachusetts and Rhode Island, and his address was all the more significant on that account. It was both critical and constructive. He condemned emphatically the proselyting spirit in which a number of Protestant churches are approaching the new-comers to our shores. He believes that religious affiliations are largely the result of inheritance, tradition and temperament, and that it is not only undesirable but in a measure dangerous to attempt to undermine the religious faith of New Americans. Thousands of Russian Jews could immediately improve their social conditions if they consented to Christian baptism, and Dr. Tupper thought it was to the great credit of the race that so few yielded to this seductive temptation. Character-building forces are not confined to any one denomination. One sentence in his address deserves to be quoted entire: "To what more important objective could the Federated Council of Churches in any community apply its influence than the devising and executing of plans for the physical, mental and spiritual salvation of the great empire of unchurched New Americans? Non-essential sectarian differences and denominational pride should be sacrificed. The theological quibbles which have stood like flaming swords between different factions of Protestantism must be forever sheathed. Like men armed for a great contest, the future church for unchurched New Americans will defend, help and promote all fundamental beliefs which develop character, and no others."

The conference closed with a most inspiring address by the minister of the Third Presbyterian Church of Rochester, New York, Rev. Paul Moore Strayer. It is impossible in a few lines to give much of an impression of its brilliancy and power. The trouble with the city church, in his opinion, is that it is trying to meet city conditions with a country church program. The general merchandise store at the cross-roads has given place to the department store, but the city church is still only a larger and more elaborate country church.

The church must set itself in earnest to solve the city problem. It must have a city program. The one service a week for purposes of Christian culture is necessary, but every church is failing in its mission that does not also have a service for propaganda. It must study schemes of publicity, and having attracted attention, the church must come up to the standard set for it. It must be "as advertised" or the money spent in publicity is wasted. It must further make men believe that it is engaged with a great task in which it needs help. Every true man will respond to a call for service. The more heroic it is, the more chivalry and courage it requires, the more imperious will be its summons. His last words were in the nature of a direct personal appeal to his audience. "There is work to be done! There are many who suffer, whose life is a burden, who are losing their way and falling out of the race! The church here and now devotes itself to their relief! We need your help! You have something to invest in this great venture! You have strength and courage and wisdom! You are counted a success in business! We need your power of initiative, your efficiency, your daring! For the task to which the church addresses itself with real passion is to make every land holy and every city a city of God. Is anything so worth while, any task so worthy of your time and strength? You can go back to your own people if you will, go back to your small world and be comfortable. But great business is on! Will you strike hands with us? Will you help? No real man can say 'No' to that."

The common thought which ran through the whole conference, both in addresses and discussions, was that the evils from which we are suffering are social, and that the remedy must

be social, but that the remedy cannot be successfully applied until individuals have been roused to a sense of duty and are ready to go forth and bear their part in the great work that is before us all.

The only thing about the conference to which any exception could be taken was the comparatively small attendance. The list of speakers was such that had they been advertised to appear in the Ford Hall or Cooper Union courses these halls would have been filled to the doors. As it was, the total attendance at all sessions was about 400. However, the Kingdom of God cometh not with observation, and it may be that the conference has set in motion forces which will produce great results even though the number in attendance was comparatively small. It seems now that one effect here in Boston will be to make succeeding conferences inter-denominational and certainly there is no reason why churches of all names should not come together for a consideration of these problems. The subject is receiving careful attention and it is to be hoped that next December the third conference will be held under the auspices of three or four of the great denominational social service commissions.

WESTERN CONFERENCE NEWS.

Ohio.

The Youngstown Church reports congregations steadily on the increase, with new people in the audience every Sunday. The minister, Rev. H. H. Burch, is giving a series of Sunday evening lectures on the following subjects: "Ellen Key, or the Revolution of Womanhood"; "The Religious Significance of 'The Inside of the Cup'"; "Institutional Philosophy, or Henri Bergson"; "The Moral Message of the Modern Drama"; "Abdul Baha, or the Universal Religion." The attendance at these Sunday evening lectures has been exceptionally good. Many requests have come for other lectures, and some requests from other cities. As one of the direct results, the minister has been asked to form a class in philosophy for some of the high school teachers. The first meeting was held at the home of Mr. and Mrs. Burch, Wednesday evening, the tenth, using Bjorkman's essay on Bergson as the first lesson. The Men's Club is in a very flourishing condition. At our last meeting we had sixty men present, the women of the Alliance serving the dinner, and Mr. Virgil D. Allen, City Building Inspector of Cleveland, gave the address on the subject of "Single Tax." The Hon. J. P. Wilson addressed the first meeting of the club on the subject of "Safety." The Alliance, with a membership of thirty-five, has published a most attractive year book. The program shows that a systematic study of many problems of social and economic life is being combined with an attempt to correlate the work of the local Alliance to that of the denomination at large. Some of the topics treated are "Woman's Alliance and the Religious Life"; "Unitarians in Literature"; "Ohio Mother's Pension Law"; "A World Peace Movement"; "Congress of World's Liberal Religions"; "A Power of Heredity"; "Child Labor Legislation." The year book contains a full list of committees, both standing and special, the program for each meeting, the roll of members and list of books by Unitarian authors and denominational publications, with a list of prominent Unitarians. So well planned a program ought to mean very effective work for the season.

From Cleveland comes the following note:

"In a letter last spring, Dr. Starbuck wrote that the 'Parent's class ought to be the liveliest class in the Sunday school.' This year we have tried the experiment and found it true. We have a very unusual class under the direction of an educator, Prof. W. M. Hailman, studying child problems, the development and training of child life.

"This year we have made a division in the school, into an upper and lower school, making the division at the High School age. We are trying to work out a method whereby we can give more dignity and serious purpose to the upper classes.

"The Alliance continues its remarkable habit of increasing its successes at each annual fair. Last week the receipts were about $2,400.00.

"The social census of the church is disclosing a remarkable number of people who are, in one way or another, engaged in helping the various philanthropies of the city."

In our last issue we mentioned the advertisement of its Sunday school, put out by our Toledo church. The effect seems to have been to prepare the ground for a personal campaign for additional members of the Sunday school. When people are approached they now know precisely what the schol attempts to do and how it plans to do it. The advertisement itself brought few new scholars, but the advertisement followed by the personal campaign decidedly increased the size of the school and it is confidently expected that the 200 mark will be reached by January 1st. Through the last half of December and the first half of January a series of sermons is announced to cover the Five Points of Unitarianism. In connection with this series special cards have been printed which aim to secure the attendance of members of the church and also to lead them to give special invitations to friends who are not familiar with our attitude of mind and heart. This is part of a definite scheme to *follow up* the newspaper advertisements. Is it not true that where churches have tried newspaper advertising and failed, it has been for lack of definite "following up?"

At Dayton, the audiences average much larger than last year. A new system of church advertising is being used at this point. Each notice is "a pulpit paragraph before the event." This method seems to be effective. The increase in the basket collections more than covers the expense of the advertisement. Post cards are also mailed weekly to about 150. The Sunday school, which has been completely reorganized since the flood, has made a great gain. This school is conducting a most interesting experiment in religious education made possible by the presence in the working group of the church of several people who are familiar with the principles of teaching and able to give considerable time to preparation. The

Woman's Alliance, under the presidency of Mrs. Elliott, is doing very fine work, taking care of needy people whose distress from the flood still persists. The clothing sent by our churches has been sufficient and the Dayton Church is not asking for new relief at this time, present supplies being adequate for the special bits of work that naturally come to our group. The Dayton Church seems to be united and enthusiastic. The plans for the new church building are being completed by Mr. Dexter. It is hoped that work upon the structure will begin March 1st and that services may be held in the new building some time in October. Its pastor and members of the church are lending a hand in all local undertakings which make for a better city.

At Cincinnati a union service was held on Thanksgiving day, in the Plum Street Jewish Temple, Rev. George A. Thayer preaching the sermon and the other parts of the service being taken by the ministers of the three leading Synagogues, and the German Protestant, the Swedenborgian, and the Universalist churches.

ILLINOIS.

The churches at Sheffield and at Bloomington are still without pastors, but both are making earnest, systematic efforts to secure permanent leaders. At Hinsdale the new minister, Mr. Darnell, has begun a series of Sunday evening services, some of the addresses being illustrated by stereopticon. The death of Mr. William G. Gordon has greatly saddened this church. Some notice of Mr. Gordon will be found in another column.

As usual the churches in and about Chicago have had their Christmas sales and special services. The annual meeting of Unity Church was held on December 15th. The Alliance sustains its record of efficient service and the Men's Club continues to grow in interest and enthusiasm. The Third Church program chronicles a concert for the benefit of the church music on December 19th and a Sunday School Christmas party on December 27th. The sermon subjects for December were as follows: "The Sentiment Which is the Basis of the Family"; "Baroness von Suttner and Her Message of Peace on Earth"; "The Mid-Winter Festival Service"; "Permanent Possessions of the Spirit and the Philosophy of Change." The topics of the Fellowship Club were: "Revolutionary Nicaragua"; "Ibsen as Dramatist"; "Discussion of 'A Doll's House'"; "A Critical Estimate of Bernard Shaw"; "Reading of Shaw's 'Widowers' Houses.'" The women of the Swedish Unitarian Society held a sale the week of December 15th to 20th, hoping to secure means to resume services which have been discontinued since last summer. The Chicago Associate Alliance has interested itself in the work of Mrs. Peterson at Watha, N. C. One church donates a piano and another church the transfer charges on the same. Blankets, sheets, pillow cases, curtain material, mirrors, enamel ware sets and teaspoons and forks and toys for the children have been sent.

IOWA.

The Rock Rapids Church is planning to reinstitute lay services which had been discontinued for some months past.

At Humboldt, the minister, Rev. Gustave H. Zastrow, is giving a series of addresses upon the various world faiths on Sunday evenings. Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, gave a lecture here on Glacier National Park early in December. A unique Christmas program was carried out for and with the Sunday school.

An effort is being made to revive the church at Perry, which until recently had not held services for some three years. Mr. Martin spoke several times at this point in May and June and since the first of September Thomas S. Pierce has preached every Sunday. The Iowa Conference voted to assist the Perry Church in case Mr. Pierce took permanent charge at this point. An ordination service for Mr. Pierce was held on December 17th, Rev. William Hanson Pulsford of Chicago preaching the sermon. Rev. Everett D. Martin of Des Moines acted for the local church in the installation service and gave the charge to the minister. Rev. Robert D. Van Tassel of Sioux City extended the right hand of fellowship; Mr. H. H. Griffiths of Des Moines gave the welcome and God-speed of the Iowa Conference; Rev. Ernest C. Smith of Chicago gave the charge to the people.

At Des Moines the church is rendering social service along three distinct lines—supporting a story hour, a music class and a recreation hour in the basement of the church which comes once a week under competent supervision. During the summer the church conducted a playground, and now as the winter approaches, provides roller skating on the cement floor of the basement on Saturday afternoons The minister, Rev. E. D. Martin, is conducting a student's class for young people of high school and college age. Unity Circle is studying the modern drama, while Unity Guild, a young people's society, is receiving a course of lectures by Mr. Martin on Emerson and Carlyle. The minister before December conducted a Sunday evening course on "The Meaning of an Education in the Twentieth Century." Altogether this church is active and efficient. During the month of December, by vote of the Board of Trustees, the Sunday evening sessions have been discontinued to allow Mr. Martin to preach at Iowa City for that period of time.

Rev. H. H. Schumacher, pastor of the church at Iowa City, spent the first three Sundays in November at Helena, Montana, and having received and accepted a call to this church resigned his pastorate at Iowa City. The church thus suddenly deprived of its pastor made arrangements with Rev. Everett D. Martin of Des Moines to preach at Iowa City on the Sunday evenings of December, the Young People's Society agreeing to hold its meetings at the hour of regular morning services, the Sunday school also meeting at this time. In January Dr. C. M. Perry will occupy the pulpit as a candidate.

The church at Davenport is also running at full speed. The minister, Dr. Cooper, has his office at the church and is found there from 9 to 12:30. While the Alliance, the Ladies' Working Society, The Junior Work-

ing Society, and the Men's Club are all in a vigorous state of health, the most striking gains have been in the Sunday school.

Missouri.

The Church of the Messiah at St. Louis is keeping up all its regular activities, the attention for December being focused upon preparations for Christmas which aimed to reach not only those within the circle of the church, but also many who stand outside. The Young Women's Society has arranged with Prof. Holmes Smith for a course of ten lectures on the general subject of "Modern Painting"—a struggle for artistic liberty.

The Church of the Unity at St. Louis has held the gains of last year and is making further gains this year, the Sunday school in special showing increased attendance and interest. The Sunday school class for young people has been devoting the first half year to a study of Emerson. The purpose of this course is finely expressed in the prospectus: "Emerson is above all, an inspirer of youth, a revealer of the best self. In his wonderful sentences, he beautifully expresses what our noblest young men and women obscurely feel, and thus assists them to a clear consciousness of the goals of life. There is no service higher than this of helping others to orient themselves in the world, to get their bearings and find their way. It is the experience of two generations that Emerson's call to heroic sincerity and consecration to truth, to self-reliance and courage, to trust in the highest instincts, is peculiarly adapted to youth, stimulating its best powers and meeting its deepest needs."

Secretary in the Field.

The greater part of the secretary's time since the middle of November has been spent in Iowa. With Mr. Martin, the minister of the Des Moines Church, he visited Ottumwa where a sufficient number of interested people was found to warrant the arrangement of a course of eight lectures to be given by Mr. Martin. Two of the addresses in this course have already been given and have found a very appreciative response. The greater part of a week was spent at Iowa City. Rev. William Channing Brown stopped at Iowa City on his way from Helena and explained the necessity for Mr. Schumacher's remaining upon the field at Helena without returning to Iowa City to say good-bye. Four addresses were given at Iowa City and a conference was held with Mr. Cooper at Davenport. On November 30th the secretary preached at the Girl's Home at Geneva, Ill. Early in December he again visited Iowa and the Southwest corner of Minnesota, preaching and lecturing at Luverne, Minn., Rock Rapids, Humboldt, Perry and Des Moines, Iowa, returning to Perry for the installation of Mr. Pierce. He plans to spend the month of January in Michigan, preaching at Ann Arbor on the 28th of December and following this with visits to all the churches in the state.

William G. Gordon.

After an illness of about three weeks' duration, Mr. William G. Gordon died on Saturday last at his home on North Washington street, Hinsdale, Ill. Mr. Gordon was born November 16, 1836, at Taunton, Mass., was graduated from Harvard, standing second in his class, in 1858, and for a year studied medicine in his father's office. He had, however, a strong inclination for the profession of teaching and dropping the study of medicine, became principal of the high school in New Bedford, and afterward taught in other places. In 1861 he married Miss Sarah Otis Storrs, who, with three children, Mrs. F. A. Millard of Burlington, Iowa, Miss Helen Gordon of Washington, D. C., and Mr. William Alexander Gordon of Shelton, Conn., survives him.

In 1872 he spent a year in studying civil engineering at the polytechnic school in Dresden, Germany, and on returning to this country was engaged for about two years in some work in Nova Scotia. From 1875 to 1884 he conducted a private school in Burlington, Iowa, and since that time has been assistant auditor of the Burlington road. For twenty-five years he has been a resident of Hinsdale, where he has given freely of his time and counsel to the service of the community.

For many years he was a member of the library board, serving the latter successively as secretary and president. These are some of the outward facts of his life, but when we would speak of the man himself, of his inner life and character, the well worn words of ordinary use seem pitifully empty and meaningless.

Endowed by nature with an exceptionally vigorous and well-balanced intellect, a kindly, generous heart, a sensitive conscience, and surrounded among family and friends by the examples and traditions of scholarship and worthy living, he turned naturally and without question to a student's career. Having added to his classical training a study of medicine and of civil engineering, it was inevitable that his fertile mind should acquire a comprehensive outlook upon all knowledge and in his mature years exhibit the broad and catholic spirit which so markedly characterized him.

His strong sense of personal responsibility led him to perform with the utmost fidelity the duties which he felt that every man owes the community, and his services to the town as member of the library and school boards were marked by wisdom and insight.

One of the earliest members of Unity Church, he served it, at some time, in almost every capacity, as president of the board of trustees, as president of the Unity club, as Sunday school teacher, and frequently as lay reader in the absence of the pastor. Rarely was he missing from his place at the Sunday morning services and in the social half hour afterward, his hand-clasp and friendly greeting well expressed his kindness and good will. Although himself something of a radical in religion, he was free from any taint of supercilious criticism, and was equally tolerant of belief or unbelief in others.

When we call to mind the qualities which go to make up a well rounded character, there is hardly one which did not belong in ample measure to Mr. Gordon—honorable, able, generous, courageous in advocating the truth as

he saw it, ardently devoted to family and friends, possessed of an unusually ripe and sound judgment, keenly appreciative of the best in art, music and literature, free from prejudice, modest, unselfish, friendly, sympathetic and charitable, he was of so rare and fine a type that hardly in a lifetime may we hope to meet another such as he.

A simple but tender and beautiful service was held at the house on Tuesday at 2:30 p. m., conducted by two of the former pastors of Unity Church, the Rev. Charles F. Elliott of Keokuk, Iowa, and the Rev. Ernest C. Smith, secretary of the Western Unitarian Conference. The large rooms were closely filled with sorrowing friends, while a profusion of most exquisite flowers surrounded the casket and covered tables and mantels. Very appropriately the public schools and the public library were closed during the afternoon, a tribute of respect to one who had had so large a share in their growth and administration. The body was taken east to rest in New England soil and the home, where for a quarter of a century this couple, so completely one, have welcomed their many friends will open its hospitable doors no longer.

SOUTHERN CONFERENCE NOTES.

Orlando, Fla.

Unitarian services were resumed in Orlando, Florida, the first Sunday in November. This means a five months term for the coming church year. Winter residents and tourists are coming south earlier than usual this year and from the first the services have been well attended.

On November 16th, Miss Gordon took for her text Winston Churchill's "Inside the Cup." Many from other churches were present and the sermon has caused much discussion in the community all of which has added to the interest taken in the liberal gospel. On Sunday, November 23rd, the Sunday school held a Thanksgiving service. The beautiful Thanksgiving service in Unity Service and Songs was used. The history of the first Thanksgiving was given by Mrs. Starbuck, a Thanksgiving story was read by Mrs. Stanly. An appeal was made for the Children's Home by the minister. The children voted to give a special offering on November 30th for these homeless little ones.

Unity Circle is proving popular with the women tourists who come from Unitarian parishes in the North, and also with many who desire to know more of the liberal faith.

Oklahoma City.

The Oklahoma City Church seems to be enjoying an unusual period of prosperity. New members are constantly joining us, among them some of prominence and of great worth to the work. Sunday services are well sustained and large and enthusiastic audiences are present.

Two professors are making our Sunday school a feature; Prof. Lee Carter, Professor of Science, conducts an adult class of about 20, and Prof. J. O. Welday conducts a young people's class. These two men are of rare worth to the church and are attracting an enthusiastic and appreciative body to the Sunday school.

The pastor was recently invited by the Superintendent of Education of the city to address the teachers of the city. Mr. Harris spoke to over 500 teachers, on the subject, "The Attack upon Life by the Modern Spirit."

Mr. Harris will lecture in Carnegie Library this month on Browning's "By the Fireside." These lectures are now an established institution and are of much help to the influence of the church and pastor.

One thing has occurred which has done more to introduce pastor and church to the city than anything before experienced. At the conclusion of Mr. Harris' lecture courses last winter, he conceived the idea of dramatizing classic literature. During his vacation he wrote a Photo Drama, founded on the sentiment of "The Lost Chord." The two part drama was entitled, "The Trail of the Lost Chord." This has been produced by the American Film Company, and released November 17th. The Mutual Film Company for this state has added to the drama an introductory film, giving pastor's name, his residence and church, also his Browning Lecture work. This will go to all cities in the state. The picture will be exhibited throughout this country and Europe.

This drama being the first written by an Oklahoma resident has given the pastor and his church considerable notoriety, and Mr. Harris is being showered with compliments.

The pastor gave a public address in the Folly Theatre, one of our best play houses, Sunday afternoon, November 23rd.

His subject was "Honesty in Religion."

The pastor is gratified with one thing, the pleasant working out of his theory that the way to get into a conservative city like this one, is to reach people whose strength of character, social standing and personal influence involves others with them. Our growth at present is startling in its responsibilities; the times here are very bad financially, but we seem to move on successfully, in spite of our many losses. One of our most recent accessions is a gentleman of large influence in the city. Up to two months ago he was Sunday School Superintendent in the largest Sunday school of the city and proved a marvelous organizer and leader. He comes to us with his charming family, bringing with him the enthusiasm and zeal for service he has long possessed. He is a leading city attorney.

San Antonio.

A Men's Liberal Club has been organized in connection with our work, though by no means confined exclusively to our men. Its purpose as set forth in its constitution is "to afford to its members opportunities for mutual good fellowship and the stimulation of progressive thought and conviction through the frank and open discussion of vital problems and interests of the time." The first public meeting was held in the parlors of the Travis Club, and was devoted to the consideration of the issues involved in pending currency reform legislation, Mr. W. F. McCaleb, President of one of the leading banks of the city, being the speaker.

The Women's Alliance has just held its annual sale with good results. The cordial cooperation of other Alliance branches and friends in other churches has been a delightful feature in the preparations for this sale.

San Antonio has just been "religiously canvassed," our church having its share alike in the task and the reward. At any rate we have a long list of people who "do not belong anywhere" (and so ought to belong to us), besides some few names of those not discovered before who yet put themselves down as either Universalists or Unitarians. On the whole, however, the canvass would seem to show that we have already enrolled most of those who profess to be of our household of faith; although now and then we run across a canny soul that in days when there was no Unitarian church to go to was valiantly insistent on its Unitarianism, but now discovers that it is a good and regular Episcopalian, or Presbyterian, after all.

Mr. Badger has been giving a series of sermons on "Religion Where It Is Most Needed," his topics being: I. Religion in Education: The Bible in Public Schools—or What to Take Its Place? II. Religion in Politics: Why Reform Movements Generally Fail; III. Religion in Business: Is the Golden Rule Workable Under Modern Conditions? IV. Religion in Philanthropy: Putting "Charity" Out of Business; V. Religion in Society: What Every Woman Ought to Know. Most of these sermons have been liberally reported in the local press.

THE NEW YORK LETTER.

This letter for this month is a sheaf of notes from the field written in most cases by the ministers which will explain the pronouns. The vacant pulpits in this vicinity are slowly being filled. Rev. R. S. Barrow, who has been the minister at Ridgewood for two years has been called to the Hackensack Church and will serve both Hackensack and Ridgewood. The Second Church in Brooklyn, the Staten Island Church, and the Summit ones are still hearing candidates.

The ordination and installation of Rev. Joseph Kyle at Elizabeth brought forth the expression of the different emphasis of the liberal church. Rev. Wm. Sullivan in the sermon said:

"This young man is making no promise not to depart from a doctrine adopted here and now. He is not promising not to think outside a limited circle, just as he is beginning to learn to think. It seems little short of immorality, to my mind, to bind a young and growing mind to hold to the formulae of the new, for where there is a growing mind there is a growing truth. Yes, I would deem it almost sacrilegious to coerce him to pledge himself to believe ten or fifteen years hence that which he believes tonight.

"If he hasn't the fire; if he hasn't the courage and the spiritual qualifications requisite to his calling, they would not be given to him by the touch of a thousand pontiffs. And if he already has them, he doesn't need that touch."

Rev. Dr. Sullivan said that the new minister was entering into a field where the vision was clouded, declaring that there is none with intelligence blind to the failings and failures of the church, and counseled him to have strength and courage for the right.

Rev. Richard W. Boynton, pastor of the First Unitarian church, Buffalo, delivered the charge to the minister. He declared that Rev. Mr. Kyle, by reason of his mental attainments through study in America and in Germany, was eminently fitted to carry on the work who had been so well advanced by his predecessors.

"But there is another school in which you must receive training if you are successfully to carry on the work you have chosen," said Rev. Mr. Boynton. "That is the school of human nature. You may have entered it; you may now be in the primary class, but you must continue your studies in this greatest of schools in order to meet with success."

The speaker urged that Rev. Mr. Kyle strive to stand for the sort of ministry that goes into the homes, and to endeavor to be a leader in intellectual, as well as spiritual things; to try to have his congregation expand intellectually as well as spiritually.

"Don't raise your voice; don't strike an attitude, and don't try to create a sensation in the community, and you will do well," he said.

The charge to the people was delivered by Frank C. Doan, Ph.D., formerly professor of Philosophy in the Meadville Theological School, Meadville, Pa.

"How shall we justify the existence of the Unitarian church in Elizabeth?" was the keynote of his address. He declared it to be the duty of the congregation to ally itself with the life of the entire community; to forget sectarianism and to lose itself in the work of bettering society at large.

"Let the obligation of your church be to serve alike the rich and the poor, the high and the low, the righteous and the unrighteous, and to foster a spirit of deep friendliness between congregation and pastor," he declared.

All Soul's Church, New York.

One of the happy auspices under which the year's work has begun is a notable improvement in the health of Mr. Slicer. He has not missed a service since the first Sunday, always gives the benediction, and receives the greeting of friends with all his old geniality and brightness of spirit. The Women's Alliance are to have this year a course of fifteen lectures by Mr. Sullivan on the historical and religious conditions encountered by early Christianity. At the two lectures already given, the attendance was such as to warrant a prediction of success for the entire course.

All Soul's Church, Schenectady.

The meeting for worship of this congregation has been transferred from morning to evening, but without any diminution of interest or attendance. There is no more fruitful soil than Schenectady for the liberal gospel and no fairer opportunity immediately confronting any of our churches. All Souls is filled every Sunday with an eager, earnest congregation and the message from its pulpit goes far beyond the enrolled members of the church.

The Alliance has begun another year of beneficent activity and has already given a successful Hallowe'en supper. At this writing, the ladies are preparing for a pre-Christmas sale, and have in mind other projects for the good of the society.

THE CHURCH OF THE MESSIAH, NEW YORK.

Our Sunday school is enjoying a most wonderful period of prosperity. Ever since I have been here we have been struggling along with a very small group of children. Our membership this year has suddenly leaped to over seventy and our attendance is averaging about sixty, which is more than twice the attendance of three or four years ago. Thanks to an efficient Sunday School Committee, recently organized, and the devoted leadership of one or two young college women, we seem to be solving the problem of building up and maintaining a Sunday school in a down town church. This is at present the most hopeful aspect of my work.

On Sunday, December 7th, we installed a stained glass window in memory of Dr. Collyer. This is the fourth window which has been put in place during the last four years, and like the others is the work of Mr. Frederic S. Lamb. It occupies the second space from the front of the church on the west side, and represents "John Wesley Preaching to the English Miners." The window is the gift of members of the Collyer family. A special inscription indicates its unique character in the general series of windows as a memorial to the late senior minister. At this time I can announce that another window, in memory of Dr. Collyer, has just been presented to the church by a parishioner. This will probably be installed and dedicated in the spring.

We have this season organized, under the direction of our Sunday School Committee, a dancing class, which includes in its membership the boys and girls of high school age. This class meets in our Church House on Thursday evenings, and is under the leadership of a paid expert. An excellent beginning has been made in what will probably become a permanent feature of our church activities.

The social service work of the church, which is conducted along radical lines through the medium of our Social Service League, is rapidly growing in amount and importance. Large meetings are being held twice a month and systematic work in the field is being done under the direction of the Executive Secretary of our church. I regard this as the most useful work that we are doing, and, so far as I know, it is duplicated by the work of no other church in the city.

A series of free organ recitals is being given by the organist of the church, Mr. Clifford Demarest, F. A. G. O., who is one of the most distinguished organists in the city, and is especially well known as a composer. These recitals are given every Wednesday at noon and are attended by large audiences.

This year shows a rapid development in the work of making our church plant to be of general use to the community. We are now extending the hospitality of our main auditorium and Church House to various working organizations of the city, and thus making our building a very busy place. The New York Consumers' League holds its monthly gatherings under our auspices; the Christian Socialist Fellowship, the Shut-in Society and the Religious Citizenship League have been among the societies which have recently met under our roof.

THE CHURCH OF THE SAVIOUR, BROOKLYN.

A Union Thanksgiving Service of the First, Second and Third Societies was held on Thanksgiving Day, Mr. Brundage of the Third Church preaching the sermon. On November 30th, a special service, including christening, was held and Rev. Sydney B. Snow of King's Chapel, preached an excellent sermon. The Cheerful Letter Committee are busy getting together a box of books and magazines for Miss Holman's Hospital in North Carolina. The children of the church Sunday school are planning to send a Christmas box of toys, etc., to a family of eleven children in the south, who would otherwise have no gifts at Christmas. Mr. Lathrop's Study Class held its first session on November 26th at 4 o'clock. Subject for the year: The First Three Centuries of Christian History. On Wednesdays each week the regular Vesper Service occurs. The organ has been much improved during the summer while being rebuilt for the placing of the Rose Window above it. On Wednesday, December 3rd, occurred the first of the informal suppers and social gatherings under the direction of Mrs. George H. L'Heureux, hostess for that evening. Sunday, December 7th, the Dedication Service of the Forbes Memorial Windows was held in the Pierrepont St. Chapel. Rev. Roger S. Forbes of Dorchester, Mass., preached in the morning and took part in the Service of Dedication. The regular activities of the parish are well started for the winter.

THE SECOND CHURCH OF BROOKLYN.

The regular activities of the society have started in well this season. We had a very successful meeting of our men's club. "The Round Table," at which Mr. Ray, of the Bureau of Municipal Research, gave a very interesting address on the work being done by that institution.

On November 21st, the Branch Alliance held its first meeting of the season. The speaker was Mrs. Victor I. Shinn and her subject, "The Blue and White Coverlet."

The December meeting of the New York League of Unitarian Women was held at our church, December 5th, and Rev. John Haynes Holmes read a paper on "New Ideas of City Life."

THE STATEN ISLAND CHURCH.

The church on Staten Island is hearing candidates for the position of pastor, owing to the resignation of the Rev. Lyman M. Greeman, who has gone to Quincy, Ill.

It hopes to select a new pastor within the next month or two.

The work of the church is going on actively, however.

The Newburgh Church.

Things are going along very well with us. Our usual activities are all in pretty good shape. I am conducting a study class in "Unitarianism" for half an hour before the regular Alliance Meeting takes place. I found this of value, because of the fact, that several new members are in the church and are new to our faith and ideals.

At the last meeting of our alliance, we had the pleasure of having the Poughkeepsie branch meet with us, and we had an address by Miss Bancroft, President of the National Alliance, preceded by a lunch.

We have a new Bulletin Board in front of the church, on which we advertise our services, our faith, etc. We are also using weekly display ads in a local paper, with good results. Our "Public Forum" meetings are being well attended and have given us much publicity.

White Plains.

The attendance has nearly doubled since Mr. Fairley began his work in October. It is significant also that on Thanksgiving he preached the Union Thanksgiving Sermon in the Congregational church. This church, the Methodist, and Episcopalian and Unitarian were united in this service.

Flatbush.

It was the privilege of Rev. Leon A. Harvey to preach the sermon for the union Thanksgiving service at Flatbush, which was held in the Congregational church. The Baptist, Methodist, Congregational, Presbyterian, Universalist and Unitarian churches were all represented at this service. The Flatbush Church is rejoicing in their new organ which is proving very satisfactory. The "Young People" have recently given a very successful play called "The Time of His Life." As this play is adapted to amateur performers it may serve as a suggestion to other churches. At the Alliance meeting on November 12th, the speaker was Mr. Charles Ballington Booth, speaking on "Prison Reform." A committee from the church was appointed to help in prison work, and henceforth this philanthropy will be definitely identified with the church life.

The Orange Church.

The fifteenth anniversary of the settlement of Rev. Walter Reld Hunt as minister of the Orange Church was celebrated on October 26th and 27th.

Sunday morning Mr. Hunt preached on "Remembering the things that are behind, and looking forward to the things that are before."

On Monday evening a recognition service was held at which two significant addresses were made by Rev. Charles Townsend, minister of the First Presbyterian Church, and Hon. Thomas A. Davis, one of the leading Catholic laymen, and a former Judge of the Juvenile court. Both speakers paid warm tributes to the worth of our church in the community.

On Thanksgiving day the usual Union Thanksgiving day service was held in the Old First Presbyterian Church. It was attended by congregations from Presbyterian, Baptist, Methodist, Unitarian and Jewish churches, all of which denominations were represented by their ministers on the platform.

The annual fair, which will be held in the Parish House on Thursday and Friday, December 4th and 5th, promises to be the most successful ever held. Among the unique features of the fair is the men's table, which offers for sale articles manufactured or contributed by the men of the church.

The activities of the church are well under way, and a busy, useful and real year are everywhere indicated.

The New York League.

The New York League of Unitarian Women held their first "At Home" day at Headquarters this fall on November 24th with a large attendance. A significant event on this occasion was the report of a gift of $250, completing the fund of $2,500 for Forward Movement Work in New York City, which the League set out to raise a year ago. The gift came from the Samaritan Alliance of the First Church of Brooklyn, the contribution of Mrs. Lupton.

NOMINATING COMMITTEE OF THE AMERICAN UNITARIAN ASSOCIATION.

The nominating committee of the American Association has organized with Richard Webb, 96 Exchange St., Portland, Me., as chairman, and James Kingman, 52 Summer St., Boston, as secretary. The other members of the committee are as follows: Emerson H. Addington, New Orleans; Rev. Harold G. Arnold, 54 Kenneth St., W. Roxbury, Mass.; Mrs. Morgan Brooks, Urbana, Ill.; Mrs. Robert H. Davis, New York; Rev. Arthur Maxson Smith, Berkeley, Calif.; and Geo. B. Stratton, Concord, N. H.

In accordance with the resolve creating the committee the secretary is ready to receive in behalf of the committee "suggestions and recommendations of names to be put in nomination" for the following offices to be filled at the next election, viz: president; a vice-president from each of the eight following districts, Northern New England, Southern New England, Middle States, Southern States, Central West, Rocky Mountain States, Pacific Coast and Dominion of Canada; secretary; assistant secretary; treasurer; six other directors, four of whom must be from New England, one from the Middle and Southern States, and one from the Western States and Pacific Coast; and four members of the nominating committees, two of whom must be from New England, one from the Pacific Coast, and one from the Western States.

The resolve as it now stands (after the amendment passed at the annual meeting of 1911 to make it conform to the intention of the meeting which originally enacted it) contains no provision requiring the committee to put any names other than those of its own choice on the preliminary ballot to be cast by mail, but the committee will put on the preliminary ballot as a candidate for any office "the name of any person in whose behalf has

been filled before April 1, 1913, a nomination paper signed by at least fifty Unitarians of adult age, provided no more than five of such signers shall be connected with the same church or parish," this requirement being the same as is provided by the resolve for getting names on the final ballot to be cast at the annual meeting. The same nomination paper with its signature may be used for putting names on both the preliminary ballot and the final ballot, if the double purpose is specified in the paper.

"Suggestions and recommendations" to be of service to the committee should be sent in at the earliest moment and preferably not later than January first. The resolve requires the committee to issue the preliminary ballots "on the first day of April or as soon as practicable thereafter" and the ballots must be returned before May 1st. It is therefore obviously impracticable for the committee to wait until April first before approaching anyone in regard to the use of his name, especially as the candidates must be taken from widely separated localities.

THE CANADIAN UNITARIAN CONFERENCE.

The Canadian Unitarian Conference was organized at the time of the Dedication of All Souls' Church, Winnipeg, on October 20. While few of the churches were present in person yet they were nearly all represented by letter and gave it their hearty endorsement. It is hoped that it will be a means of uniting the Canadian Churches together in a sense of movement, and while at present it will of course be purely inspirational in character, the hopes of its founders run high in the belief that it will some day develop into a powerful factor in shaping Canadian Unitarianism. The following officers were elected:

Officers.

President—Dr. Milton F. Hersey, Montreal.
Secretary—Rev. Horace Westwood, Winnipeg.
Treasurer—Mr. E. J. Ransom, Winnipeg.
Chairman of the Executive Committee—Mr. W. P. Hinton, Winnepeg.

Vice-Presidents.

Province of Quebec—To be chosen by Montreal Church.
Province of Ontario—To be chosen.
Province of Manitoba—Hon. A. W. Puttee, Winnipeg.
Province of Saskatchewan—Mr. Archibald, Trotter, Saskatoon.
Province of Alberta—Mr. W. T. O. Lathwell, Calgary.
British Columbia—Mr. Kilby, Vancouver.

Directors.

Rev. Frederick R. Griffin, Montreal.
Mr. G. T. Bell, Montreal.
One chosen by Toronto Church.
One chosen by Hamilton Church.
One chosen by Ottawa Church.
Mr. John Crawford, Moose Jaw.
Professor Alexander, Alberta University, Edmonton.
Rev. A. E. Kristjansson, Gimli.
Rev. Gudmunder Arnason, Winnipeg.
Mr. J. Burtt Morgan, Victoria B. C.
Mrs. Parsons, Vancouver B. C.
Mrs. B. P. Hutton, Calgary, Alta.

NEW YORK LEAGUE.

The New York League of Unitarian Women met in the 2nd Unitarian church, Brooklyn, Friday, December 5th, at eleven a. m.

The President, Mrs. W. B. Donnell, was in the chair.

An item of interest in the Treasurer's report was the announcement of the completion of the Anniversary Fund. This sum of twenty-five hundred dollars will be used in the Forward Movement of the League.

Mrs. W. W. Lawson read a report of the Middle States and Canada Conference recently held in New York. Two memorials were read—tributes to the beautiful lives of Mrs. Isabelle C. Barrows and Miss Anna W. Warren, whose loss is so keenly felt.

An appeal was made for the Meadville Theological School by Rev. J. H. Lathrop of the Church of the Savior, Brooklyn. The collection of the day was given to Meadville.

Mrs. James S. Waterman, originator of the charity known as "The Christmas Stocking," told of the scope and aim of that philanthropy.

The address of the day was given by the Rev. John Haynes Holmes on "New Ideals in City Life," an address which gave one inspiration and optimism.

A luncheon and social hour followed the program.

C. E. Hancock.

Queens, N. Y.

WINDOW TO ROBERT COLLYER.

The Church of the Messiah, Unitarian, 61 E. 34th street, New York, Rev. John Haynes Holmes, pastor, has been presented by the family of the late Dr. Robert Collyer with a Memorial Window erected to his memory. It is to be placed on the east side of the Auditorium. Romanesque in treatment and from the hands of Frederick Stymetz Lamb, the artist, it was executed in the Lamb studios, New York, where it is now on private view.

Robert Collyer, born in Keighley, Yorkshire, England, was a son of a blacksmith and himself worked in a factory, thus giving a clear insight into his appreciation of the spirit which energized John Wesley so that he could not keep silence when commanded by Ecclesiastical Authority in England. Wesley is a member of the gallery of witnesses of the truth being installed in the Church of the Messiah, and was misjudged by those in authority and forbidden to declare his spiritual message to his soul-hungry countrymen. He found a typical congregation among the miners and their families gathered at Kingswood Common near Bristol in England and they gathered in the open air to hear his message.

The scene depicts John Wesley in the "Black gown and band" as were then worn by the clergy of the church and as a sufferer from Hyper-Ecclesiasticism, Wesley was certainly a witness for the truth.

In the upper section of the window appears a reproduction of the reverse of a medal struck out to commemorate the death of John Wesley and bears the text: "Well done good and faithful servant, enter thou into the joy of thy Lord." On the base of the window in a panel is a memorial inscription reading thus:

In Loving Memory of
ROBERT COLLYER
Dec. 8, 1823 Nov. 30, 1912
"He held fast to the things that are good."

and following it is the text:

"God commands me to instruct the ignorant; reform the wicked; confirm the virtuous; man forbids me to do this. Whom then shall I hear, God or man?"

This is another of the series of witness windows installed during the pastorship of the Rev. John Haynes Holmes, known by his masterly oratory, his convincing logic and his contributions to the sermon column of one of our dailies.

THE PHILADELPHIA LEAGUE

The regular monthly meeting of the Philadelphia League of Unitarian and Other Liberal Christian Women was held at the Germantown church on Thursday, December 4th, at 11 a. m., with an attendance of 60 members and guests. Appropriations were made for the churches at Vancouver and Edmonton.

Mrs. J. T. Rover read a paper on the subject, "How can our Denominational Organizations Increase their Membership and the Scope of Their Influence." The afternoon was devoted to Fellowship.

Deborah Anne Frost, *Secretary.*

THE MONTCLAIR CHURCH.

The Montclair Church finds that its auditorium, enlarged 50 per cent during the summer without taking away any of the old intimacy and atmosphere of worship, needs its added capacity for the largest morning congregations in the history of the church are in attendance. These approach and now and then exceed the number of two hundred. A november especially set aside for a campaign of calling and stimulation put life and spirit into the work. The Sunday school, strong in its primary and intermediate grades before, is getting a senior department organized. A class in eugenics and methods of teaching sex hygiene will start in January and be practically a university course taking successively the biological, the anatomical, physiological and pathological, the socialogical and the pedagodical aspects under the instruction of teachers from the College of the City of New York, Columbia and the State Normal School. This is meant for teachers and parents. The Alliance invited the women's organizations of all the Montclair churches to a union meeting at which each told of its work. It was an unusually valuable meeting. The Goethe Circle having finished after two years the reading of both parts of Goethe's "Faust" will become a Browning circle as it was formerly a Dante Circle. Mr. Wiers conducted a class for five Sunday evenings on "The Poetry and Idylls of the Bible." The church was the center of the week's campaign for membership conducted by the National Child Labor Committee. The policy of lending a helping hand to all good causes makes it the mother of many of the new activities. Last year the Montclair Vigilance Committee and the Equitable Tax League, a single tax organization were born in Unity Church. This year as a result of a concert given in the church by Mrs. MacDowell, widow of the great composer, a MacDowell Society is being organized. A branch of the Drama League is being fostered and there are groups in the church which hold a $40 membership in the Drama Society and take two grand opera tickets together. Though not initiating the movement the church was the place of meeting for the movement for the simplification of the life of the young people and Mr. Wiers was made chairman of the standing committee. The Outlook may take this up and endeavor to make a national movement of it. The sixth year of Unity Course in the Problems of Today which now merges into the new Unity Forum begins in January and the speakers announced are Louis F. Post, Assistant Secretary of Labor, Hon. Frank I. Cohen, recent Master of Public Works in Glasgow on "If Glasgow Ran American Cities," Mary Antin on "The Whole Gospel of Immigration," Gutzen Berglum on "Insurgency in Art," Earl Barnes on "Property and its Just Distribution," Beatrice Forbes-Robertson on "The Drama as a Social Teacher," Anthony Comstock on "The Children of the Nation and the Foes of Moral Purity" and George McAneny on "The Government of Cities."

Edgar Swan Wiers.

IMMORTALITY.

By John D. Gage.

First of the good that has to me been given
I prize this one—the mystic memory;
Then when my days of life are ripe for heav'n
I still shall have them all to take with me.

The soul has love—love deeper than the sea;
And love has longing which can never die;
Our love and longings all must answered be,
If not on earth, the answer's in the sky.

There we shall know as also we are known,
Known by our differences as we are here;
Each individual a type his own,
Each one for what he is shall there appear.

And shall we rest in heav'n from all our toil?
There be from all demands of labor free?
Ah better Earth with all its ardent moil
Than Heav'n with irksome rest, eternally.

The energy existing in a soul!
Implies high action for its wholesome play;
Hence cheerful service while the ages roll
Shall be our joy through an eternal day.

Life, love and longings safe in memory stored
Are pledges all, of higher life to come;
Now could a Father's love with these afford
To lure us on—then fail to lead us home?

NEW BOOKS.

CHARLES GORDEN AMES: A Spiritual Autobiography. With an Epilogue by Alice Ames Wheeler. Houghton Mifflin Co. 229 pp $1.25 net.

This is a bit of Sacred Writing. It is a Book of Revelation, devoid of apocalyptic mistiness, but glorified by deep inspirations of the spirit. Those who had the privilege of hearing Dr. Ames read any of the chapters here published, in living voice, find the satisfactions of the reading now all the more choice and precious; but even for the first time reading, the real presence of him who wrote cannot seem far off. Let nobody imagine from these words, however, that Dr. Ames had anything of what is sometimes called "religious unction" about his style. That is precisely what he did not have. Very human and direct, very homely and democratic, very foreign to everything that mere "ecclesiasticism" stands for, but very congenial with what virile manliness stands for, it is the royal genuineness of his style and word that make them so inspirational.

Dr. Ames had no Divinity school training, and his whole school education was very meagre. He learned more in the newspaper office than he ever learned at school, doubtless; and his pithy plainness of diction was the purer, perhaps, for escaping the perils of too much "educative influence." But as everybody knows, he was one of the most truly cultured, widely-read and intellectually trained men that our ministry ever contained, and his influence of cu'ture was not slight even to men whose academic advantages far outran his. The bigness of his mind and the fineness of his spirit, the spaciousness of his sympathies and the depth of his insights gave him dimensions of soul-equipment not common amongst us.

Dr. Ames tells his own story vividly, sweetly, interestingly. He has plenty of wit and much pungent sense of the kind called "common,"—perhaps because it is really so scarce. The recital is modest, without false modesty's affectation. It is not of course a complete story. Its reticences are spacious; it deals only with essential things, and not enough of those to satisfy the interest of many who knew Dr. Ames well enough to have eagerly longed to know him better. His daughter's Epilogue in part fills in the narrative where the father's modesty left things out; but even the Epilogue is all too meagre; we feel that we have an honest right to more. But we have to thank Mrs. Wheeler especially for that extract from a most characteristically blunt and candid letter which Dr. Ames wrote to a correspondent in the dark days of the war, when Lincoln's patient course was so exasperating to the radicals of the time. Now, of course, we know all about it, and have our proper appraisal of Lincoln's heroic greatness. But it was only rare insight and exceptional range of discriminating judgment that could form the estimate which Dr. Ames made at the time, and it would have been a pity to have lost this gem from Dr. Ames' letter, though we pity somewhat the friend who received it. "I got your letter last evening," Dr. Ames wrote, "and don't know whether it would be right to thank you for just such an outpouring of spleen against the President or not; but in my opinion you are very, very wrong and unjust, which does not materially hurt the government, neither does it help you. I think there are few instances in history of such towering virtue and wisdom and tact and wide-souled humanity as meet in the man whom you abuse. I have been impatient at his slowness, but never for an instant have I questioned his fidelity. I did think him weak, but I no longer think so. He takes time, like Providence, and like Providence he uses all sorts of persons and materials to do his work. Never was a public man so beset with difficulties, never did a man bear himself more courageously, and with more calm consciousness of power. I tell you the men who have had a great deal of uncommon sense are sadly deficient in the more common kind. There are plenty of illustrious angels who couldn't be trusted to run a hotel."

Dr. Ames had the good fortune (it was our good fortune too) of beginning his vigorous life work early, of keeping its vigor up late into ripened old age, and of bringing it to bear in a wide range of vital usefulness. To our own denomination his gifts were large. With a radiant sort of democracy and a right homely gift of soul-hospitality, he helped to make our escape from all denominational formalisms, snobbishness and prim conceit easier than it has sometimes threatened to be, through the permeating vigor of his stand for the *real thing* in brotherhood. We wish that this little book might be the forerunner of a larger volume, including more of Dr. Ames' correspondence, and a biography richer in the details of a richly endowed and widely related life of unique usefulness. It is the tradition of such lives as his that our fellowship peculiarly needs to cherish.

THE PULPIT AND THE PEW: Lyman Beecher Lectures delivered 1913 before the Divinity School of Yale University. By Charles H. Parkhurst, D. D., LL. D. Yale University Press. 195 pp. $1.50 net.

We remember reading in our Divinity School days (which were not yesterday) another volume of "Lyman Beecher Lectures." It was the volume by Phillips Brooks. Well, this is another sort of thing. Dr. Parkhurst is brilliant and witty; he has a good endowment of practical common-sense, and the ripest sort of experience; he is a master of effective English style; he is well-trained and highly cultured, and a man of preëminent success in the work of the ministry. And he has written a useful volume and one that Yale students and others will like. But as we said it is quite another thing from that which made Phillips Brooks' volume of a quarter century ago a classic for inspiration.

What makes the difference? Of course chiefly the difference in the men. And to put it bluntly, after Dr. Parkhurst's own manner, the difference is not so much in the genius of minds as in the directness and genuineness of personality. It may sound harsh, but we believe that it is true, that whatever limitations this book has, despite its very large merits, are limitations of genuineness. The fault appears most typically perhaps in the use

of illustrations. Every one remembers the searching accuracy and fineness of Phillips Brooks' illustrations. Never over-dramatic or spectacular, they had wonderful incarnating power; they had reality. Dr. Parkhurst is surpassingly clever in his use of illustrations—original, brilliant and dramatic. But time and time again we discover that there is something behind them that does not ring true. Take for instance that striking illustration of the jeweler's clock on page 67:

"I went into a jeweler's lately to see how my watch was running. The air was full of the gentle throb of all sorts of ticking apparatus, such as one always hears in a jeweler's shop. But there was one tick that beat itself out from second to second with a distinctness and a certain air of authoritativeness, chronometric lordliness, that seemed to say: 'Hear me tick, and if you want to know what time it is, listen to me and I will tell you. I do not tick by fancy. I tick by the law of the universe and by the will of God.' I said to the jeweler, 'What is it? Where does it come from?' 'It comes from Washington,' he answered. Well, all sorts of things come from Washington, so that was no relief to me. But he added, 'It comes from the Washington observatory.' That took the matter higher up, and made it begin to mean something. 'But where does the Washington observatory get it?' 'Gets it from the sun.' That settled the matter for me. A quotation from the firmament. Telephoned down from the Throne."

Now that is clever; it sounds convincing. But when anybody stops to think what actually goes on in a jeweler's shop, and all about that Washington connection, and "getting it from the sun," and the relation of the "tick" to astronomy, he discovers the artificiality of the whole metaphor. "Telephoned down from the Throne" sounds rotund, but what does it really mean? And where is the valid significance of the preacher's application to God's relation to the universe? The modern student of nature's laws who is also versed in the ways of modern philosophy recognizes the speciousness of the whole matter. Phillips Brooks never did such things as this—and Dr. Parkhurst himself knows better.

In other words, there is an atmosphere of artificiality about it all which should be anathema to the student's academic training. Such things may do for popular congregations in a great metropolitan church—perhaps—but they do not belong to the scholars' training room. The time has passed for that sort of thing in even orthodox Divinity Schools. Veracity and reality are the factors that should dominate there, and we come across passages over and over again when we can understand how the tongues of Yale Divinity students went into their cheeks as they exchanged glances across the aisle while the distinguished minister from New York's proudest Presbyterian church was telling them how to preach.

Nevertheless the chapters on "Responsibility for Civic Conditions," and "The Responsibility of the Church to the Life of the Town," are thoroughly worth while, and there are purple spots to be found all along the way. We commend particularly this nugget:

"Some of us are more interested in helping to qualify men to live than in trying to prepare them to die, and instead of repudiating this world and throwing at it all the opprobrious epithets in our vocabulary and treating it only as an admirable place to escape from, doing our best to make this world a better world, and so sweet and attractive that we shall have no desire to escape from it, assured as I suppose we are, that this world is as good a world as God knew how to make, and that perhaps we shall not be through with it when we have finished what we call our mortal career."

MARRIAGE AND DIVORCE; by John Haynes Holmes, minister of the Church of the Messiah, New York. B. W. Huebsch. 63 pp. 50 cents net.

This little book, attractively presented in the publishers' tasteful "Art of Life Series," is the expansion of a sermon preached in the author's home church. We are glad it is thus carried to a larger congregation, for its definite sanity and directness of vigorous good sense, its frank meeting of this pressing problem of the time face to face, with reasonable consideration of all sides involved, but with no unreasonable concessions to the extravagant demands of either the traditionalists or the rash radicals of reform, make it an utterance not simply deserving a wider hearing, which this publication affords, but the sober and deliberate attentions which the printed page, better than the spoken word, can vouchsafe. Mr. Holmes reviews with careful analysis the two different views now prevalent in society—that of the "Sacramentarians" and that of the "Libertanians," or Individualists—and then presents what may be called the solution of the modern social idealists. The demand of the social good is balanced against that of the individual sanctity of personal rights. The sense of the sacredness of the marriage relation is staunchly maintained; but the folly and wrong of inflexible divorce laws that fix the shame of the false marriage to continued desecration after its falsity is discovered is as staunchly insisted upon. The conclusion of the whole matter is finely presented in the closing words of the book:

"The essence of all true marriage, as we have said, is love—and love is the greatest thing in all the world! Let full freedom of choice be exercised in mating—let all worldly and material considerations as incentives to marriage be eliminated—let the union be protected and guaranteed by such regulations as we have laid down—let love be cherished and encouraged in every youthful heart, and then left to do its perfect work—and I believe that the instincts which have prompted the formation of the union may be safely trusted to safeguard its continuance. If these instincts of affection cannot cement the union for good and all, no legal reinforcements or restraints will ever avail. Spiritual ties, after all, are stronger than any that can be forged by legislatures or courts, and if these will not hold of their own divine strength, we might as well give up the fight. Love is our final resource, and I for one have no fear that it will ever wholly fail."

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We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.